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Committed to encounter: Sources of teacher engagement with students in a cross -cultural study of two sister schools in Japan and the United States

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COMMITTED TO ENCOUNTER:

SOURCES OF TEACHER ENGAGEMENT WITH STUDENTS IN A CROSS-CULTURAL STUDY OF TWO SISTER SCHOOLS IN JAPAN AND THE UNITED STATES

BY

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DEDICATION

To Lee and Maris

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Ocean sailing is at once exhilarating and disorienting. With the horizon all around one's boat, there is only a compass to help a sailor navigate from one position to another. Navigating the waters of a dissertation demands a compass of a different sort, but a steady and reliable one, nonetheless. The members of my committee have been the steady guides I have needed, and their assistance has brought me to this destination.

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A CROSS-CULTURAL STUDY OF TWO SISTER SCHOOLS

IN JAPAN AND THE UNITED STATES

by

Rosemary A. Zurawel

University of New Hampshire, September, 2003

The purpose of this research is to examine the sources of teachers' motivations to engage with students. I have chosen care theory upon which to build the conceptual framework for this phenomenological study, and I consider both natural and ethical care as seen by Nel Noddings. I have also drawn upon the work of Jane Roland Martin and *The Schoolhome* (1992), and that of Sarah Lawrence-Lightfoot in *Respect* (2000). Finally, I examine the Japanese notion of *amae,* or interdependence, and note its parallels to the ethics of care.

Through the use of in-depth interviews, I interviewed15 American teachers and 15 Japanese teachers in two sister schools. My analysis of the interviews revealed common sources of motivation for engagement: the influences of former or current teachers, love and affection for students, and an obligation to care for students. Another essential belief among the participants was that the relationship between a teacher and

students was established upon mutual trust. This was explained as *amae,* in Japanese; a reliance that permits one who needs care to depend upon another to meet that need.

In a second part of the research, I employed Cross-Cultural, Comparative, Reflective Interviews (CCCRI), a research tool designed by Spindler and Spindler (1987), which permitted me to identify pivotal concerns regarding student posture and behavior. American and Japanese teachers were alert to the positioning of the teacher in the classroom. I concluded that teachers in both schools were committed to encounter, motivated to care for their students, and had entered the profession as a result of having been influenced by a model teacher. CCCRI data pointed to cultural concerns regarding student behaviors and assumptions about the physical positioning of the teacher.

Implications I have drawn from this study indicated a need for schools to be places which model, foster, and sustain caring encounter. Further, this comparison of the ethics of care with *amae* pointed to a potential for further conceptual development among experts in Western and Eastern philosophy. I also considered the potential use of CCCRI as a tool for opening and sustaining dialogue within a single culture.

CHAPTER ONE

"ICHI-GO, ICHI-E"

Introduction

The Japanese expression, "ichi-go, ichi-e," forms a central lesson in the way of tea, or what we commonly know as the tea ceremony. Since the fifteenth century, Zen thought has been woven into the way of tea, marking the ritual with an economy of movement and words, but with powerful mindfulness of each gesture and sight that fills one's vision. "Ichi-go, ichi-e" means, "one meeting, one lifetime." It is a call to mindfulness that reminds participants in the way of tea that this very moment is the only one that we shall know, and that we should strive to do our best during this one moment we share.

The mindfulness required of dissertation research and writing is essentially supported within this wise saying that has been present in my own thinking since my first trip to Japan, as the leader of a delegation of teachers in 1999. In truth, I had not planned on taking the trip at all. I was supposed to have been in Paris, in a familiar place filled with happy memories and where I was at ease in my second language. Instead, my first trans-Pacific flight was hastily planned and organized, and I found myself with four colleagues in Osaka, Japan with a few hours' of Japanese language practice, and equal hours of cultural and historical reading. In other words, I was unprepared for the impact of being instantly recognized as a cultural minority, and ignorant enough to confirm all of the assumptions that go along with that status. I drew courage from collaborative counsel

and decision making with my colleagues. We negotiated our first few days of travel using smiles and signs and halting pronunciation. Meanwhile, the heat and high humidity of June, the steam of stone baths, and the vapor of green tea began to subtly weave themselves into my consciousness. Everything around me held a strangeness that made me attend to detail in an alert fashion. I was focused upon detail, and the wholeness of the experience of being in Japan has taken three years to become part of my thinking and the assumptions I now hold about the country and its schools.

The first hurdle of negotiating hotels, food, and temple visits was replaced by a new stress: meeting our host families and entering our sister school. As the three-hour train trip from Kyoto came to an end, I drew in a deep breath, while my companions pushed me towards the station exit. "Go ahead. You're the leader, remember?" Would we be recognized? Would we see a familiar face among the crowd? What would it be like sleeping in a Japanese home? How shall we survive, separated, after our five days of collective negotiated survival in such a foreign place? The answers began with the welcoming smiles of our teacher hosts. We had to trust that we would be fine. We had hosted some of these very individuals just a year before. Our total dependence upon them suddenly seemed to replicate within us the same apprehensions they surely had brought with them to our homes. It was a time to surrender the customary illusion of autonomy and do our best in this moment.

The school children and their looks of wonder at us, their first American visitors, are visions of crystal-like clarity in my mind. The days I have spent among them in the three years since that initial visit, singing, drawing, pantomiming stories, and shaking hands "in the American way" have each been marked by the lesson of "ichi-go, ichi-e."

Each day, I was the learner, despite what the children may have thought about me in my role of "sensei" (teacher). And as I learned, the ways of Japan grew less and less foreign to me, and more and more a source of comfort. The risk of familiarity, however, is a loss of mindfulness. Hence, my interest in searching for understanding through research and through writing.

The teachers and families lived busy lives in circumstances much like my own: mothers waking up early to move children out of bed and into school clothes, the placing of breakfast on the table, the hurried checks on lunch boxes and backpacks, and the quick reminders before the day began. Traffic to be negotiated lay ahead, as did the securing of a parking space in the faculty lot. In three years, I saw a dramatic change in the school entrances from an open-arched welcome to a gate attended by an armed security guard. Safety in Japan, as in the United States was beginning to rely less upon trust that no harm would come to children and teachers and was shifting more towards security in the form of the attentive protection of a security staff.

Recognizing that we adults shared some similar challenges in our personal and professional lives, I wondered how much more I would discover about us. For I have come to see that we are more similar than different. Before I grew too blind to our differences, and too casual in my thinking about our common situations, I was drawn to turn to our Japanese sister school as a setting for my inquiry. I then challenged myself to look at my own school as if I knew very little about the teachers with whom I spent my days.

Engaging with a Sense of Problem

This dissertation study has been an effort in mindful learning, both within my school home, and within my more distant home of the heart, Japan. The story begins with a journal entry made in a sixth grade classroom in June, 1999:

> Thirty-eight students, arranged in a girl, boy, girl, boy pattern. The teacher is giving a lesson in Japanese History to the sixth graders. They write in books as the teacher directs them from a text. He writes on the board, which slides up and down (teachers do not need to stretch, and students do not need to crane their necks this way). One girl does not write. She yawns, closes her eyes. At last she fills in one space. Then she sleeps.

I wondered for a long time about her; why she slept, but more why the teacher did not wake her. Was it out of respect for her need? Was it because he did not notice that she slept, hidden by all of the other children around her? I wondered what the teacher's thoughts were. I thought I knew what we might do, but then I began to wonder about the nature of the "we" I was creating in my mind. Do "we" teachers hold similar views? What might "we" discuss, and in that discussion, discover about our beliefs and ourselves?

These questions led to thinking about the children who stay awake in our classes and who respond to each of us teachers in ways that sustain us in our efforts to move them towards change in their knowledge and skills. It seemed to me that much of the research I had read about learners addressed the important and necessary issue of student engagement. Student engagement with learning and with subject matter was connected with student achievement. The more engaged the learner, these studies demonstrate, the higher the anticipated achievement (see, for example: DiPerna and Elliott (2002), Horgan (2001), McFadden and Munns (2002), Finn and Rock (1997), and Furrer and Skinner (2003)). Conspicuous in its absence from these research studies is the presence of the

teacher and his or her efforts to engage students. How could research have marginalized the role of the teacher? In our quest to measure and to assure student achievement, have we neglected to validate an important catalyst in the process of learning?

In order to examine teachers' engagement with students, I turned inward to explore its presence and meaning in my own work. Central to my work as an educator was a moment in my career when I began to place no limits on the number of connections I believed possible to make with students. By this, I mean that I began to attend to possible and meaningful connections with students surrounding me, each ripe with potential; each requiring initiation on my part. Sometimes the initiation of that connection varied: with encouragement, with words, with non-verbal cues, I opened a door to dialogue. Inspired by an address given at a national conference of the International Reading Association by Jack Cassidy, I committed myself to being "deliberately inviting." I made each day an opportunity to place the student first in my work. After a time, I informally noted diminished discipline issues among the students in my classes and even among those I did not teach. I concluded that by being "deliberately inviting," instead of placing obstacles in the way of relation, I had moved aside obstacles to the many encounters I had with students each day. I had never felt such satisfaction in my work or such rejuvenation. Somehow, by committing myself to the individuals, I had discovered a way of teaching that made learning a less risky and therefore, a less contentious part of the classroom experience. I gave myself permission to care for my students.

A second, but more formal exploration in the ethics of care permitted an intellectual examination of my work with children and adults and confirmed my sense of

obligation in my practice. It may be that this foundation in a philosophical orientation serendipitously coincided with my own transition into middle age. There was freedom to be found in both the ethical orientation and the age. Within this freedom to build and sustain care, there is a paradoxical increase in obligation to meet the needs of others. While those obligations can diminish physical energy, I have found that meeting them increases my emotional stamina. It is a spiral of sorts, but one that spins increasingly outward, drawing more and more children, teachers, and parents, into its vortex. And thus bound together, we have embarked upon meeting one another to inquire into each other's needs.

Engagement seems to be at the heart of our encounters, as it is the connection built in order to sustain the care relationship. Engagement helps us to notice one another, to build our attention to each other, and to return to the construction of our understanding of one another after time apart. Engagement is found within our connection through searching out and holding eye contact, through our dialogue, and even through the frequent exchange of touch. And through our honest engagement, some of the distances of school hierarchy begin to dissolve. We have become available to each other, irrespective of age or position.

Once I began to understand how I was shaping my own understanding of this notion of engagement, I began to wonder what it was like for my colleagues in my home school, and for my colleagues in our sister school in Japan. To learn more about what the experience was like for all of them, I have turned to a phenomenological study that proposed to explore the meaning of engagement and what motivates teachers to engage with students within our two schools.

The Research Question

The purpose of this study is to examine the phenomenon of teachers' engagement with students in two sister schools; one in northern New England, and the other not far from the Sea of Japan. It is an exercise in cultural dialogue that encouraged participants to discuss the meaning of their engagement with students, their motivations to become a teacher and to remain in the profession, and to identify issues of concern to them.

This study differs from other studies of engagement in that it focuses upon the teacher, and the meaning that each teacher makes of the experience of teaching and of engaging with students. While I have chosen to conduct the study within two vastly different geographical and cultural locations, and have opened the data for cultural comparisons, my intent has been to seek multiple voices for the richness of their contrasting sounds, and not to weigh one group of teachers against another in search of qualitative differences that might lead to a preference of one group over another. Comparisons across the cultures has been less important than comparisons between individuals. In an effort to invite cultural dialogue, I hoped to have begun discussions that may continue beyond the interview rooms, and into the hallways and classrooms of schools. Ultimately, I hope that this research is an invitation to future cultural dialogue that will bring teachers together to appreciate and to treasure the richness of our two school and home cultures.

The research study began as a pilot study approved by the Internal Review Board in April, 2001 (See Appendix for application and approval forms) and was conducted between June, 2001 and February, 2002 using a small sample of five Japanese teachers and four American teachers in the sister schools. The interview transcripts were initially

coded, and the interview protocol was shortened for the in-depth interview. Plans for taping teachers in classrooms in order to add a Cross-Cultural Comparative Reflective Interview were made. A videotape of approximately 30 minutes showed a Japanese third grade teacher, and American fourth, fifth, and eleventh grade teachers. The research tools and modified interview became part of the Research Proposal. Upon approval of the Research Proposal in September 2002, the respondents in each setting were expanded to contain a total of 30 participants, and the research was begun immediately and concluded in mid-November, 2002.

Chapter Two is an examination of three American writers whose influence upon my work has brought me to consider the importance of the ethics of care and the importance of dialogue as a means of building relationships from attentive encounters with others. Nel Noddings, whose 1984 work, *Caring: A Feminine Approach to Ethics and Moral Education*, has articulated the ethics of care, particularly in ways that have broad implications for teaching and for schooling. I consider her more recent work in light of their implications for schools and curriculum. I turn to Jane Roland Martin and her work, *The Schoolhome* (1992) in order to examine her proposal that schools need to move closer to a domestic model and incorporate care, concern, and connection, at the center of their practice and curriculum. The sociologist, Sara Lawrence-Lightfoot has offered me important insight into the method of interview. Her most recent work, *Respect* (2000), uses portraits of individuals that highlight six aspects of respectful interaction, as she has developed its definition. While not dismissing the four qualities of empowerment, healing, curiosity, and self-respect, I am particularly concerned with the notions of dialogue and attention and their roles in teacher engagement. Finally, I have

been drawn to the notion of "interdependence," or *amae*, in Japanese, and I have attempted to examine this essential element of social interaction and explore its connection to the ethics of care, both as an obligation and as a reciprocated exchange of care and its reception by those cared for.

In Chapter Three, I lay out the research methodology employed for this study; the in-depth interview that explores the meaning of teaching and engagement for each of the participants, and the CCCRI (Cross-Cultural Comparative Reflective Interview) used at the conclusion of 20 interview sessions. The former is employed to obtain a sense of meaning that each teacher has made of their motives for engagement. The latter uncovers some of the pivotal concerns that teachers in both settings share. The research study has been designed as an opportunity to open up discursive space in order to foster dialogue. I engaged in the process of interviewing with a theoretical foundation of my own in the ethics of care, but I held no preconceived idea that I would discover anything like it among my respondents.

Discovering that the participants in this study held a strong ethical commitment to caring for their students is one part of Chapter Four where I analyze the narrative data obtained from the 30 interviews and 20 CCCRI segments. The data suggest that, irrespective of culture, teachers in this study have each been affected by a model teacher whose inspiration turned them towards teaching as a career choice. Data from the participants described the establishment of mutual trust as essential to their practice, and how they viewed their roles as caring individuals. I move from analysis to interpretation of the data; a step that explores how I have seen the ethical commitments of the

participants. In examining the CCCRI data, I discuss the concerns of participants over student posture and behavior and the physical positioning of the teacher in the classroom.

In Chapter Five, I consider some of the implications that the research study holds for school policy makers and teachers, for the retention of quality, caring teachers in the profession, and for the possible connection of the results of this study to pre-service training of educators. Finally, I explore how the integration of meaningful, attentive, respectful dialogue may be an important part of sustaining teachers in their daily practice within schools. I argue that schools that foster, model, and sustain caring relationships at all levels are necessary to move our educational endeavor forward in our goal to prepare responsible and caring global citizens.

Synchronicity has played no small part in the completion of this dissertation research and writing. As I reached a time in life when I had the intellectual support of a doctoral program to satisfy my curiosity as a learner, and a rather sudden opportunity to see another side of the world, I embarked upon a journey that has been personally and professionally rewarding. Fueled, always by curiosity about what lay behind or beyond an event or words, I have tried to engage each of my participants in a respectful exploration of personal meanings found in engagement with students. The chapters that follow are the products of curious exploration, examination, and a commitment to care.

"Ichi-go, ichi-e."

One meeting. One lifetime.

CHAPTER TWO

CONCEPTUAL FRAMEWORK AND THEORETICAL ORIENTATION

Introduction

The interactions between teachers and their students are fodder for awards, for television and film dramas, for documentary films. The influences of great teachers like Socrates persist in memory and documentation. The lifting of the profession of education to a noble level seems to hold appeal for viewers and readers. This gives us a standard by which to judge ourselves as educators, or a mark towards which we shall measure our goodness. Exemplary schools today that foster respect, concern for individuals, *and* high achievement most often can point to a central person whose vision and dynamism has brought epiphanic changes to the students. This person may be present in the form of a teacher, affecting one class of students at a time, or may be a charismatic leader who inspires teachers and students to reach towards an ideal. Often what is central to these modern legends is an individual whose personal connection to teachers and to students is so profound that change and growth seem possible; obstacles seem surmountable. Legendary teachers themselves inspire more than the acquisition of disciplinary knowledge, for what their former students recall about them are the validation, trust, respect, and lessons that have had applicability to life beyond the doors of the school.

Central to my inquiry is my sense of urgency to create, for teachers, a discursive space that fosters dialogue about the nature of their experiences as educators. Because so

much of the literature about teaching focuses upon what is taught, and how it is learned and assessed, I am compelled to examine, to hold up for inspection and introspection the experience of being a teacher, and the meaning derived from that experience. The lives and energies of teachers within schools are impacted by many responsibilities, but the one effort that seems so absent and so necessary to me is an obligation to converse, and to affirm for one another, the significance of our life work. For I believe that within our discourse, we may discover that we share concerns about important issues involving the experiences of teachers.

Instead of silencing what lies at the heart of teaching, I propose to bring the discourse into a respectful and open place for examination. The interviews I conduct in the United States and in Japan for this study offer the participants such an opportunity. Just as the act of telling a story is a creative effort, it also can lead an individual towards self-understanding. With both encouragement and time structured for conversation, it is my hope that the participants in this study may share the stories and the meanings of them with me. Once the door to dialogue is open, I hope it will be difficult to close in either the Japanese or United States settings.

I hope to learn more about teachers' experiences through the process of conducting in-depth interviews. My interview protocol is written to encourage dialogue, even when my role is sometimes only that of curious listener. In the act of attentive and curious listening, I hope that teachers will discuss the phenomenon of their own preparations for and reflections upon engagement with their students. What is it like for teachers to deliberately enter into relation with students year after year? What sustains

them and their relationships? What moves them to begin anew with each incoming group of students?

The Influences of Three American Writers

I have been personally and professionally influenced by three American writer/educators: Jane Roland Martin, Sarah Lawrence Lightfoot, and Nel Noddings. Central to my examination of the question of engagement has been each writer's description of the motivation of one person to create and to sustain a connection to another. In my professional work, I have found inspiration, encouragement, and support from these three theorists. In my personal life, ideas and themes central to their work have led me to better understanding of myself, my motivations and needs, and my ethical ideal.

In order to frame my study, I examine those titles among their written works that have formed my understanding of teaching, of the teacher-student dyad, and of the ethical ideal that underlies my teaching.

Jane Roland Martin on Care, Concern, and Compassion

Jane Roland Martin takes up the examination of differences between school and home in her book, *The Schoolhome* (Martin, 1992). An educational philosopher, she posits what it might look like if the focus of the Schoolhome were on the important relationships of domestic life, with an emphasis on developing skills for domestic living. That students leave schools today without the skills necessary to build or to sustain relationships with others in domestic areas concerns her. That students need to be cared

for in schools much as they would be in a nurturing home is at the foundation of her argument. Her position is that the traditional three R's of reading, writing, and arithmetic cannot be acquired unless preceded and supported by her three Cs of care, concern, and connection (Martin, 1992). The "core is comprised mainly of attitudes, skills, and values, not bits or bodies of knowledge." (Martin, 1992, p. 84) The care, concern, and connection to and for the members of the community, reflect growing dispositional responses among teachers and students, theoretically extending beyond the walls of the Schoolhome.

Martin criticizes current school practices that diminish the value of domesticity, thereby creating an "immense silence." (Martin, 1992, p. 74) The curriculum that remains silent, or hidden, devalues domestic behaviors in favor of abstract learning, preparing students only for economic and political activity. Further, it continues to identify the performers of domestic jobs as women. This identification diminishes the value of the tasks associated with domestic life, for the performers of those very tasks traditionally have held diminished social worth by virtue of their gender. The continuation of this practice, according to Martin, is unconscionable "when the hidden curriculum dehumanizes half of the population." (Martin, 1992, p. 104)

Martin argues that the tradition of "teaching our young to be good citizens and economically self-sufficient" (Martin, 1992, p. 183) fails to recognize the necessity of preparing students for social and domestic relationships. Her goal is to "teach them how to live in private homes and families," (Martin, 1992, p. 183) and to bring those skills beyond the home into enhanced social and workplace relationships. Such skills have an important place in the larger society.

I propose that evidence of the outcome of the exclusion of affective and moral development is present when one examines some of the reported ills of modern life: families in crisis, homelessness, and violent behavior. It can be argued that if children were educated in the three Cs of care, concern, and connection, it is possible that the transferability of those dispositions into political and economic decision-making may have some impact in remediating, even to a small degree, those social problems. Martin believes that the "affectionate climate of the Schoolhome" (Martin, 1992, p. 1) is the foundation of a child's journey towards adulthood; a future of being in relation with others and valuing the varied talents and skills that each person brings both to the home and to the wider world beyond. "A school environment guided by domestic love cannot countenance violence, be it corporal punishment or teachers' sarcasm, the bullying of one child by others, or the terrorization of an entire class, the use of hostile language about whole races or the denigration of one sex" (Martin, 1992, p. 38).

Specific components of the Schoolhome include guidance that is firm, clear, and provides safety for its 'family' members. Martin sees an "affectionate climate" as the first and most important element in the Schoolhome. The second essential component within the Schoolhome is the "child's attachment to nature," which embraces the requirement that every person in the Schoolhome learn about the safe keeping of the environment. Finally, Martin emphasizes the incorporation of joy in the Schoolhome that children find in concentrated and purposeful study and investigation.

Basing these three elements upon the fundamentals set out by Maria Montessori, she claims that the three Cs do not permit standardized, high-stakes tests, nor the factory approach to turning out identical products. Martin describes the power systems that are

kept in place when the public endeavors to mold children in the image of a white, male, Eurocentric model. Claiming that E. D. Hirsch, Jr. and others who endorse common core knowledge perpetuate this bias, she ponders the outcomes if children were encouraged to read the works of authors from a variety of traditions, or to explore learning by connecting new ideas to discoveries that have arisen from outside the Western canon.

In my experience as a teacher, I have found students longing for more integration of music, arts, and domestic activities within the curriculum. I have found teenaged students particularly interested in creating meals or handicrafts that have had an ethnic or historical source in the curriculum, and students of all ages have expressed willingness to learn about the history of relationships. While their interest may flag while learning about Roman politics in the first century, C.E., it has always been my experience that social customs of that time are the foundations for lively discussion. When framed in a context to which students can bring an emotional and intellectual connection, the curriculum seems alive and vibrant. For those who would limit knowledge to a list of facts, I fear that the outcome of such an endeavor is doomed to only short-term memory. The efforts of teachers to make learning meaningful should start with exploring those topics that offer the potential for personal connection.

"Teaching the next generation to *live in private homes and families* is not on anyone's mind. How can it be when home and world are located at the opposite ends of our conceptual map and the windows of the school face out on the world?" (Martin 1992, p. 204) The lack of attention to care, concern, and connection within the tradition of liberal education has left many individuals without the skills for living and working with others. As I interpret her message, the failure of schools to provide students with the

opportunities to learn more about entering into safe and joyful domestic lives will continue to provide society with generations of children inept at their public responsibilities, as well.

Martin's critique of liberal education (Martin, 1994) claims that the mind is educated separately from the body, leaving persons suited for very little in the real world. She criticizes these "ivory tower" people as those who can think but cannot act, who can judge but who have no moral agency. Seeing that society is poorly served by such products of liberal education, she encourages the education of attitudes and emotions, not just knowledge. She more strongly supports the curriculum where children learn how to accomplish things and to apply new skills to life's problems. By this, I take her meaning to include instruction in domestic skills and relationship building along with opportunities to follow paths of inquiry that inspire an individual's curiosity and sustain their intellectual growth. For Martin, the teaching of inquiry rests at the heart of the curriculum, and should be of greater importance than the traditional approach to the disciplines. There is broad experience with literature from many traditions and in many genres within the Schoolhome. Defending a more individual approach to learning, Martin claims, " The assumption that all members of a culture must have vast amounts of shared knowledge...is not more valid than the assumption that all those things we call by the same name must share a goodly number of attributes." (Martin, 1994, p. 82)

Given this broader interpretation of a school's curriculum, it is possible that a combination of purposes may guide school leaders towards reform. In particular, three issues of concern arise for me. First, we should be committed to offer instruction in those fields that may have applicability to one's intellectual life, even if one chooses a more

esoteric journey than one's neighbors and friends. Second, we ought to offer a wide instructional experience to students and to justify its expense by looking ahead to a new social value placed upon interpersonal and diverse skills, interests, and talents. The consequential social diversity would then be so desirable that no area of academic inquiry would be considered too esoteric, nor any area of skill acquisition too practical to be valuable. I believe that the commitment to such curricular reform remains a challenging goal for educators and schools.

To encourage and to offer students opportunities to explore and to quench their thirst for knowledge, the course offerings in the Schoolhome must not only be diverse, but must be supported by teacher expertise. The expense of the endeavor is less costly than the costs of avoiding reform, and the outcomes hold great promise for women and men and their social, productive, and reproductive futures. To envision a value shift from cultural sameness to a celebration of new types of diversity could be a step towards ending some of the discrimination that imposes limits upon individuals in our current school systems.

Inspired by the work of Martin, I propose that the work of education is to foster dispositions among school community members that may be applied to society at large in order to affirm and confirm moral direction. Beginning with the first steps a child takes away from home leading to the Schoolhome, it is possible that the future strength and stability of social groups may be enhanced by the experiences of its members in learning care, concern, and commitment.

The Schoolhome is an argument for an ideal and a sound and worthy criticism of the failings of current North American schools and the limitations of the disciplines

taught therein. I find Martin's vision not only clearly expressed, but also compellingly supported. She does not pretend to be a reformer of schools, but posits a vision from which an overdue reform of education may begin. Sadly, one is left without tools for the construction of the Schoolhome. Martin offers no formulaic sequence that leads one to consider how one might begin to move from the traditional efficient factory notion of identical education for all to the Schoolhome with its lack of hierarchical values that privilege one gender over another, one tradition over others, or one prescribed set of behaviors over others. In the Schoolhome, the emphasis rests upon promoting individual social, emotional, and intellectual growth. As educators, we must first consider how to embrace this vision, and then summon our energies towards placing it within a framework of constructive action.

Sarah Lawrence-Lightfoot on Dialogue and Attention

I have been impressed by two aspects of the published works of Sara Lawrence-Lightfoot: the method of portraiture as both an investigative and reporting tool, and the voice of the researcher as she creates institutional or biographical portraits. While she claims to be neither philosopher nor school reformer, she has created compelling portraits of both schools and individuals that sought out and illuminated the goodness of both. I am drawn to these works of affirmation wherein Lawrence-Lightfoot assembles aspects of character that permit the reader to view the researcher's deep understanding of and connection with a school or a person.

Portraiture can be viewed as a science as well as a creative act. Lawrence-Lightfoot creates strong interpersonal connections with her subjects, much as an artist

considers her subjects under intense lighting and with intense scrutiny. In *The Good High School* (Lawrence-Lightfoot, 1983), she described her motive behind the conducting of in-depth interviews, "I also wanted to enter into relationships with my 'subjects' that had the qualities of empathetic regard, full and critical attention, and a discerning gaze." (Lawrence-Lightfoot, 1983, p. 6) I admire, and wish to emulate this disposition towards the individuals who agree to participate in my research. Again, from *The Good High School,* Lawrence-Lightfoot defends this research procedure by criticizing practices that do not hold participants in an empathetic regard, "...a liability common to social scientists [is]... the tendency to focus on what is wrong rather than search for what is right; to describe pathology rather than health." (Lawrence-Lightfoot, 1983, p. 10)

A more recent work, *Respect* (Lawrence-Lightfoot, 2000), helps me to understand the notion of engagement through *dialogue* and *attention*. *Respect* is a compilation of portraits of people whom Lawrence-Lightfoot describes as respectful people whose life stories exemplify high standards for human connections. Just as she searched six high schools to find, "Detailed stories [that] are told in order to illuminate more general phenomena," (Lawrence-Lightfoot, 1983, p. 16), the six portraits of people in *Respect* capture human goodness through the qualities of empowerment, healing, dialogue, curiosity, self-respect, and attention.

Dialogue, as she paints it, provides an important element that I aim to capture in the method of in-depth interview that is essential to providing answers to my research question. Additionally, as I view the relationship initiated between teacher and student as a phenomenon central to my inquiry, I believe that Lawrence-Lightfoot's method of

investigation helpful. Central to the dialogue that occurs between the researcher and the participant is the mutual commitment to share words and thoughts. I am impressed by the importance of shared discourse, and what it can reveal about each member of this special partnership. The reciprocity within the relationship of researcher and respondent, as seen by Sara Lawrence-Lightfoot, justifies the research method of the in-depth interview:

> I see it not only as an expression of circumstance, history, temperament, and culture, rooted in rituals and habits, but also arising from efforts to break with routine and imagine other ways of giving and receiving trust, and in so doing, creating relationships among equals.
>
> Sara Lawrence-Lightfoot, 2000, p. 10

> In order for us to explore the rich phenomena of respect, we must ourselves engage in respectful dialogue, one built upon relationship that moves toward symmetry and intimacy. Our dialogue captures our full attention, allows us to take risks, explore silences, and challenge our inhibitions. The attentive, healing power of such a relationship, the life-enhancing glow of respect given and gained, is an experience I would wish for all my readers.
>
> Sara Lawrence-Lightfoot, 2000, p. 13

In the portrait of a teacher, Lawrence-Lightfoot demonstrates the transforming power of dialogue, not only in the classroom, but also among colleagues and within the hierarchy of the institution. I find within these examples a support for my goals as a school administrator, and inspiration for my work as a researcher, for dialogue is an important structure for building relationships. Lawrence-Lightfoot identifies mutual trust ("so crucial to teaching and learning," p. 93) within the respectful interactions of the teacher she portrays. The times of silence and speech are acknowledged in dialogue as respectful moments of communication. "...[T]here is a stillness and attentiveness that

are immediate and disarming. It is in that moment of channeled energy that I sense respect being carried." (Lawrence-Lightfoot, 2000, p. 95)

Attention is a necessary part of respect, but can also fulfill the same obligation of reciprocity found in dialogue. Much as our interactions with non-verbal animals, or babies are nourished by responses that have no words, we persist in these interactions, fueled by the actions and sounds of the other, "a reminder of what nourishes us most profoundly, perhaps even an echo of our earliest relationship...we feel present and acknowledged." (Lawrence-Lightfoot, 2000, p. 197) Unlike Nel Noddings, to whose work I shall devote some attention in the following section, attention for Lawrence-Lightfoot is characterized by a desirable reciprocity, but this is not required. In conversation, Lawrence-Lightfoot distinguished this difference from Noddings by saying that for her, attention is not part of an ethic, but is a description of a cherished human activity central to her notion of respect. (From notes taken in conversation, October, 2000) "Active attention...is more about attitude...revealing a gentle curiosity about that person." (Lawrence-Lightfoot, 2000, p. 228)

Attention is the relational aspect of showing the other that she is intensely regarded by another. The motivation to place all other distractions aside in order to attend fully to another, is an essentially ethical act, for it one places aside one's own beliefs in order to be open to those of another. Attention, the act of being openly alert to another, provides me with an ethical orientation for my interviews, as well as a research method. With a commitment to place aside the external pressures of time, of wanting to guide a participant towards a particular position, or of wanting to control the direction of the stories and their meanings, I am more open to the diverse and rich experiences that

are created by the words of the participants. I hope that the respondents in this study may hold onto a memory of our dialogue as an experience of personal validation. "...[T]his experience of being known and valued forms both the origin and the motivation of our capacity to know and value others." (Lawrence-Lightfoot, 2000, p. 197) It is an act of human validation to invite someone to create a story and to fully attend to it.

For Lawrence-Lightfoot, attention does not necessarily require dialogue, for attention in silence can be adequate. As a researcher, I can see the stimulation of dialogue through the use of non-verbal cues and encouragement. As an educator and colleague, however, my experience has led me to appreciate the richness of pauses, when the time spent with another has no words, but invites closeness and trust. In my role as researcher, I am committed to attention first, and to the dialogue that I hope to encourage.

What I see of worth in the work of Lawrence-Lightfoot's *Respect* is an indication of some of the best products of schooling: six educated individuals whose characters are so full of human worth that the reader is drawn towards them in a loving connection. The art of portraiture and the illumination created by Lawrence-Lightfoot for viewing these individuals makes for compelling reading, but it also stands as a call to bring forth one's personal and interpersonal best in encounter.

Nel Noddings and the Ethics of Care

Of particular interest to me has been the work of Nel Noddings who has articulated the ethics of care (1984) and examined the role it might play in schools (1992, 2002). I am interested in the dimension of caring that characterizes my own ethical commitments, and those that might be revealed by the participants in my study.

Moreover, I wonder whether care, as described by the participants in my study, approaches the definition of an ethic; that is, having an "I must" at its core. In coming to understand care as an ethic, I depend heavily upon Nodding' work, both for its conceptualization of care, and for its articulation of care as an ethic.

For Noddings, care is found within a dyad, requiring certain actions and responses from the one-caring (carer) and the one cared-for. "In the sense that we want certain of our needs to be met, we all want to be cared for." (Noddings, 2002b, p. 12) Within a relation, care demands a reciprocity of response; the carer provides that which the cared-for needs, and the one cared-for responds with acknowledgment of having received the care. "The cared-for responds to the presence of the one-caring. He feels the difference between being received and being held off or ignored...It is a total conveyance of self to other, a continual transformation of individual to duality to new individual to new duality." (Noddings, 1984, pp. 60-61)

Although Noddings identifies care initially as a traditionally feminine commitment, the notion is built into an ethic through an examination of the motivations to provide care and to acknowledge care. This extension opens the discourse concerning relationships among women and men, for Noddings assumes that the needs for care are not specific to a gender, and the capacity to meet another's need is present and readily nurtured in both men and women.

> I seek a broad, nearly universal description of 'what we are like' when we engage in caring encounter. I am interested in what characterizes consciousness in such relations, but I do not claim to have found an essence or attempt to describe an ultimate structure, nor do I depend on a sense of consciousness as supremely constructive of reality.
>
> Noddings, 2002b, p. 13

Care for Noddings requires two very important elements: engrossment in the other, and motivational displacement. "In caring encounters I receive the other person and feel what he or she is feeling, even if I am quite sure intellectually that I would not myself feel that way in the given situation." (Noddings, 2002b, p. 14) This is what Noddings refers to as engrossment; a step beyond empathy, for it temporarily suspends one's own desires during the encounter. It is the element or dimension of engrossment that first permitted me to value what I recognized in my relationships with students that was of merit. Noddings states that engrossment moves beyond empathy: "I set aside my temptation to analyze and to plan. I do not project: I receive the other into myself, and I see and feel with the other. I become a duality." (Noddings 1984, p. 30) The strength of the wording of this statement may intimidate those who have not yet found themselves in a caring relationship with another, or who worry that their capacity for caring may deplete their emotional, physical, and psychological energies. The capacity to care may be present to varying degrees. Noddings' focus is not on the capacity to care; rather, she focuses on the obligations to care that arise from relation. Variations of care arise from the carer's appraisal of what "ought" to be done in order to help meet the needs of the other. What is important is the intent of the carer to provide care. Each time an individual offers care in this manner, the individual takes a risk. "It is clear that my vulnerability is potentially increased when I care, for I can be hurt through the other as well as through myself." (Noddings 1984, p 33).

Why, then, would an educator consider such risks as engrossment and motivational displacement? Noddings answers that it is the relationship between

individuals that makes this ethic work successfully. Each member of the dyad has certain responsibilities, for caring is, above all else, *relational*, and the receptivity of the latter is essential in completing the act of caring. Reciprocity, then, is what nurtures both parties. For Noddings, one's ethical commitments include responding appropriately to being cared-for so that the relation continues and is fed; a "needs- and response-based ethic" (Noddings 1992, p. 21).

The Ethics of Care, Revisited

Central to my research is an effort to examine the ethics of care and to see whether those tenets, though not generally known or understood by the participants in this study as an ethical commitment, might play a role in teachers' reported motivations to engage with students. I am especially interested in how teachers model care for their students and for one another. Whether they are motivated by the model of a person whom they admire, are naturally inclined to care, or hold an ethical ideal, I am seeking a source for their behaviors. Noddings offers assistance in my search for a possible ethical source:

> ...Teachers serve as additional models of caring adults – that is, adults who can regularly enter into relations that are called caring. The message, "I am here for you," signals a willingness to listen, to help, to defend, and to guide. It is, as Buber noted, the foundation for the most vital relationships: "Trust, trust in the world, because this human being exists,- that is the most inward achievement of the relation in education. Because this human being exists, meaninglessness, however hard pressed you are by it, cannot be the real truth. Because this human being exists, in the darkness the light lies hidden, in fear salvation, and in the callousness of one's fellow-man, the great love."
>
> Noddings, 2002a, p 26

Indeed, schools where loving and caring teachers work may be the best models of the ethics of care as centers where reciprocal relationships develop between the carer and the cared-for. In *Starting at Home: Caring and Social Policy* (Noddings, 2002), Noddings has endeavored to describe the ethic of care in phenomenological terms; to examine the essence of the experience of caring. My research study plans to investigate the ways that teachers from two schools engage in and understand their teaching lives, and what meaning they may derive from their lives as educators.

A central feature of the ethics of care in *Starting at Home* is attention, as a phenomenon of receptivity. "Martin Buber has also described receptivity characteristic of encounter. In an I-Thou encounter the other person is neither an object of study nor data to be assimilated to one's active structures." (Noddings, 2002b, p. 16) Once the individual is engrossed (attentive), it is possible to set aside one's projects in the desire to assist the one cared-for. This is the step of motivational displacement in Noddings' ethic. Motivational displacement permits the carer to meet the needs of the other by setting aside her own needs for a time. Motivational displacement does not rely upon principles for action, but instead constitutes the response of the carer.

Noddings makes the claim that, "The fundamental role of education is to help children grow in desirable ways. This is best accomplished by modeling, dialogue, practice, and confirmation...Modeling may be more effective in the moral domain than in the intellectual because its authenticity is morally significant." (Noddings, 2002b, p. 287) I recognize the important influences of models of teachers that now mark my own encounters with students and with colleagues. I am first and foremost committed to the individual in ways that memory helps me see were fashioned by the caring encounters of

my past. "When we care over time, traces of previous encounters remain in memory and often affect new encounters." (Noddings, 2002b, p. 21) And thus, those who care in the present may ensure the continuation of the care tradition.

Noddings describes the sequence of the development of a carer, "Learning to be cared for is the first step in moral education." (Noddings, 2002b, p 23) This feeling of being the recipient of care, as in one's own dependent past as a young child, provides the fertile ground for learning to provide care. Finally, the completion of the education of a caring individual brings that person to care about others beyond her reach; to be moved by sympathy, much as she had been moved to provide actual care for one whose needs she had felt obliged to meet. "Care is an ethical orientation for everyone, not just women." (Noddings, 2002b, p. 45)

Schools that foster, model, and celebrate care are environments where moral agents can learn to move dialogues concerning care into everyday conversations. Noddings even suggests that "...moral agents learn to talk to themselves as they talk to others," (Noddings, 2002a, p. 17) to develop deeper self-understanding. Noddings, in her recent publication, *Educating Moral People* (2002), offers a caution to the notion that a school committed to modeling, fostering, and celebrating care will consequently guarantee the realization that all members of the community will be equal in their commitments. "We must not suppose that the conditions we establish can ever guarantee moral behavior" (Noddings 2002a, p. 9). Those who take responsibility for educating students should not remain discouraged when students cheat, or lie, or commit acts of violence. While such acts indicate that the lessons of the caring teachers have not been completely internalized by students, it has been the obligation of care educators to

continue to work towards a goal, and not to expect to achieve it instantly or without occasional sliding backwards. Students fail, and learn from failures best when their environment encourages change. For teachers, the responsibility must be in their relentless efforts to take up the challenge to be continuously inviting and attentive. It may require substantial moral and emotional courage and persistence to be engaged with one's students; not to mention an honest acknowledgment of one's obligation to care.

Schools that know where their moral compass is set are places where caring educators can also grow in their own attempts to reach an ethical ideal. For these educators, such schools do not so much focus upon principled actions as they do upon relationships that are nurtured among all members of the community. Thus, the moral or ethical ideal is understood as descriptive, rather than prescriptive, and understood in both conversation with others and within one's self.

Noddings distinguishes between natural caring and ethical caring.

> By 'natural,' I mean a form of caring that arises more or less spontaneously out of affection or inclination. In natural caring the phenomenological features described earlier do not require a special ethical effort; they arise directly in response to the needs of the cared-for.
>
> (Noddings, 2002b, p. 29).

When an individual finds herself confronted with a situation that draws an "I must" from her, the natural inclination to care is replaced by ethical caring. Such a person has identified her ethical ideal, and responds in a way that acknowledges that a caring person (one whose ethical ideal identifies her self as a responsive and caring self) will behave in a way that is coherent with her ethical ideal.

"Care theorists...elevate natural caring above the caring that requires an effort of character" (Noddings, 2002b, p. 30). In this hierarchical view, Noddings holds that the

instantaneous caring response does not require reflection or considered action, but is an immediate response developed over a lifetime of development. "I do *not* mean to suggest that the capacity for natural caring does not need cultivation" (Noddings, 2002b, p. 29). This opens the consideration of the roles of schools and teachers. Through the care and the caring ideal that teachers present to students, there rest the opportunities for children to develop their own capacities for care. As Noddings frequently notes that "in the best homes" (See Noddings, 2002b, Chapter 10), caring is nurtured by parents who provide care and who nourish its development in their children. Schools support these early lessons as children leave their first care givers and turn to teachers, who in turn bring their own natural and ethical caring to the lessons taught.

Pondering the Ethics of Care

Because care can only exist in relation by Noddings account, it avoids being abstract. Noddings, in the years between the first publication in 1984 and the most recent in 2002, has articulated more details of what this ethic might look like in various institutions and among various observers. This articulation has arisen in the light of intense academic critique and scrutiny. Noddings rejects principled behaviors on two important points: principles are generally derived from a masculine perspective, and the abstract nature of principles leaves them without grounding in relation. I quite agree that an ethic based upon encounter removes the abstraction, and also demands of a moral agent that she respond to the one cared-for using her own ethical ideal as a guide. However, this poses a difficulty for me, for it assumes that the individual has an ethical ideal in the first place. And one does, if one is the product of caring relations throughout

one's life. It is possible that even if one has not been so blessed, that one may acquire the disposition and the introspection to become caring in later years, or as a result of being schooled in an environment that promoted, modeled, and fostered care. There is, however, a chance that one might have missed all of these opportunities, and will continue life as one in whom and from whom and for whom, care does not have a foundation, despite need. Noddings argues that the needs and response ethic is possible for all. I would counter that while it is possible, it may not be fulfilled among all, just as an environment cannot guarantee the moral behavior of all who share participation within it. Yet, Noddings will argue that it needs to be possible for all to care, and on that count, I agree, as well. It remains my aim to discover if the possibility of care is realized among the participants in my study, and if so, where that may indicate a future direction for research into the practice of the ethics of care.

A second consideration for me surrounds the notion of motivational displacement. I agree that in one's total absorption within the caring dyad that it is conceivable for one to place aside projects and desires, yet I question whether it is practical or right to do so in all cases, or under all circumstances. In failing to displace one's motivation, one may risk damage to one's ethical ideal. Yet, resisting motivational displacement at times may be a way of preserving an ethical ideal, particularly when the carer knows that it would be wrong to choose a path that, while caring, compromises one's ethical ideal. The answer may lie in whether one is sometimes guided by response within an encounter, or whether one occasionally steps outside of the encounter to evaluate a response based upon metaethical thought. Noddings will give no room for principle that ignores the nature of persons and their immediate needs, but I am not entirely convinced that one's

ethical ideal can avoid an eventual transformation *into* principle. For example, let us consider a person's ethical ideal in practical terms, such as, "When I see an child crying, I must respond with care." I believe it is possible for a caring person to eventually claim to respond to a crying child who may be a stranger (that is, before a relation exists), and have a ready response that may sound like a principled action. "One must care for crying children." It may be that we are first moved by empathy, and follow that empathetic response with action guided by principle as well as by a well-formed ethical ideal.

The Japanese Concept of Amae and Interdependence

Education in Japan acknowledges the importance of dependency of students upon the teachers. This is a reflection of the more general notion of dependency that marks Japanese society as a whole, and that plays a central part in the sustaining of peaceful interactions among members of the larger society in Japan.

Expressed as a psychological theory by Takeo Doi in his work, *The Anatomy of Dependence* (Doi, 1973), the term *amae* is used to describe the notion of dependence and its pervasive role within the culture. "*Amae* is a key concept for understanding not only the psychological make-up of the individual Japanese, but of the structure of Japanese culture and society." (Doi, p. 28) While "there is no way of expressing it in English," (Doi, p. 18), *amae* can be best defined as arising in an infant's attachment to the mother, and the seeking of the mother for nourishment and love. The infant, unable to express love, still seeks to receive love in a passive sense. As a child grows, the dependence upon the mother expands beyond nourishment and affection and extends to other endeavors, including those of schooling. Japanese mothers are recognized as the first

educators of their children, and the importance of their role is valued socially as playing a vitally important role, even in modern-day society. Schools are a congruent continuance of dependency and of moral education, which includes the growing responsibility of a once-dependent individual to become more willing to permit others to depend upon her. "Encouragement and harmony with others is a positively valued goal, and the bridge to open-hearted cooperation and sympathy, as first understood by the mother's example and encouragement." (White, p. 28) Cooperation, or interdependency as later works on the topic of *amae* reveal (see Johnson, 1993) emphasize the growing skills within an individual to engage in reciprocal relations, and to balance the struggle between need and obligation to another. "Doi emphasized the interactional nature of *amae*, saying, essentially it is necessary to have someone to *amaeru* toward. If you do not have another person there, you cannot *amaeru*. Moreover, that other person has got to be able first of all to accept you, yourself, in order for *amae* to be established." (Johnson, p. 192)

> The Japanese term, *amae*, refers, initially, to the feelings that all normal infants at the breast harbor toward the mother- dependence, the desire to be passively loved, the unwillingness to be separated from the warm mother-child circle and cast into a world of objective 'reality'...in a Japanese, these feelings are somehow prolonged and diffused throughout the adult life,...he seeks relationships that allow him to presume, as it were, on familiarity. For him, the assurance of another person's good will permits a certain degree of self-indulgence and a corresponding degree of indifference to the claims of the other person as a separate individual."
>
> Takeo Doi, p. 7

Japanese mothers may be viewed by Westerners as encouraging *amae* to such a degree that the child grows older without a sense of his or her own ability to cope with challenges. Yet, given the mother's important role as the first moral educator of a child, and given the socially endorsed role of cooperation and interdependence in Japanese society, it seems logical that the earliest lessons be continued when a child leaves the

mother to attend school. Lessons necessary for healthy social and emotional growth include those undertaken to acquire pity, indulgence of others, patronage, and obligation.

Japanese schools are places where instruction in moral education enjoys an important place within the curriculum. In the microcosm of the classroom, children work together in small groups, solve problems, accept assistance from their peers, and work to achieve group goals. High-spirited activities among smaller children can include competitions of many sorts, with the ultimate goal of group success. Individuals need to learn the lessons of group coherence for their future work in business or industry, as well as for their role in raising future generations. The Ministry of Education has a prescribed curriculum for moral education, and schools have long followed its outlined lessons throughout a child's educational development. On one of my visits to Mizuhiki, I observed a sixth grade lesson that challenged students to consider obligation when one has great personal wealth. In that lesson, 'wealth' was defined as a collection of multi-colored pens. Sharing one's abundance with others who have little or none was the fundamental moral lesson of the class, and the child whose pen collection was exceptionally large was reluctant to part with a portion of her wealth, even when the teacher pointed out that he only had one, rather poor pencil.

As a Western woman who has been enculturated into the belief that self-reliance is a desirable personal goal, the subtle, yet ubiquitous presence of *amae* has not failed to impress me and to moderate my sense of independence, especially while traveling in Japan. During the course of my growing friendships, I sensed in myself a growth of trust that almost any difficulty I encountered could be solved with the assistance of others. Having limited knowledge of the language, I learned to trust that others would perceive

my difficulty (for example, in attempting to purchase a subway train ticket from an automated machine), and would come to my aid. Consulting a street map, for example, would result in a stranger stopping to ask if he could help. On one occasion, a woman on a subway train got off the train to direct me to the door of a destination, only to reenter the subway system to continue on her own journey. Most recently, when I discovered that my briefcase and its contents had disappeared prior to landing in Japan to conduct the final segment of my research, I began to approach my problem with an uncommon sense of trust that friends awaiting my arrival would help me. I was not disappointed in placing my trust in them, and while I was able to take steps to locate and substitute materials, the essential documents were handled through the assistance of those owning computer modems and facsimile machines.

Another time, I was alerted that a Japanese teacher whom I was expecting to host had fallen ill due to nervousness over her lack of command of English and her impending arrival in an American household. I surmise now that she was leaving a society wherein *amae* would support her and work to relieve her anxiety, and she was headed to a society notorious for holding personal autonomy as an ideal. We have since grown in friendship, and she has assured any number of visiting colleagues that they may trust and feel safe in our home. She uses her extreme fears as an example, and promises others that if she could be taken care of, that they will be, too. I see her as an ambassador of *amae* as our school partnership grows. *Amae* is relational, depending upon interactions, and it seems to work best when both parts of the dyad understand each other's obligations.

Caring and Amae

I see an interesting parallel between the ethics of care and *amae*, especially when viewed as interdependence, Doi's more recent term (see Johnson, 1993) that has supplanted his earlier term, dependence. The ethics of care in its development within individuals requires a sequence that begins with the dependence of infancy so that one learns how to be cared for. The lesson of learning to be cared for grows into care giving and requires that the one cared-for accept (in *amae* this would the object of care expressing passive love) the care of the carer. The third and final stage of developing an ethic of care sees the acquisition of one's obligation to *care about* others, objects, and ideas that arises from the experience of *giving direct care*.

Amae, as an underlying foundation of Japanese social interactions, expresses a similar sequence of moral development. An infant, in her total dependence upon the mother, learns that source of comfort is dependent upon the mother's presence and response. Mother is the source of the resolution of discomfort and the replacement with pleasure. Teachers substitute for the mother during school years. In Japanese, there is an expression for cherishment, *itsukushimi,* which expresses a sentiment higher than love, for it includes care. From this root, there are words to express a father's love and a mother's love. Because of the influence of others in the care and cherishment of children, the additional terms, *jifu/jibo,* respectively are used to describe one who was like a father or mother to me.

As the child grows to adulthood, there are many times when she moves towards allowing the dependency of another in friendships, or among younger siblings in the family. In theory, one who has been successful in the process of knowing loving

dependence (the verb form, *amaeru*) may then be able to provide that for another. This extends to adult relationships that are both formal and intimate. In Japan, this unspoken contract among people allows for some acceptable movement between the roles of dependent and providing support in the interdependent fabric of society.

Abuses of indulgence have their own vocabulary in Japanese, so that if the reciprocity does not exist, if the passivity is the only posture, one can be described as simpering or overly dependent. Young women may use a sort of baby-like speech in their attempts to appeal to men. As Western values of feminism are embraced by many urban Japanese women, this is an especially odious behavior. Moreover, the materialism that was a by-product of Japanese world enterprise has not only left many young men and women continuing to be dependent upon their parents for homes, but has left many sociologists in the nation concerned that delayed marriages and a dropping birth rate will be inadequate for future workers to support Japan's aging population.

A person who ignores the needs of others, who feigns indifference is considered perverse; *hinekureru. Amae* requires a "mutual recognition of each other's need for indulgence." (Doi, p. 35) In this sense, one might see *amae* as an essential factor smoothing the path of human exchanges in Japan. The logical development of *amae* among Japanese people implies first-hand knowledge of the pleasures of dependence and the ubiquitous modeling of providing support throughout an individual's time of growth. Schools provide further lessons in moral education, reinforcing the notion of granting to another their need to depend. This sequence of early total dependency, the modeling of meeting needs and desires by others, and the life-long opportunities to practice

interdependency in the family, school, and workplace ensure the perpetuation of the *amae* tradition.

For Noddings, the moral life, like *amae,* is one of response to the other and it is essentially grounded in relation and encounter. For the ethic of care, there is also a potential for abuse, "the lack of mutuality in mature relationships...one party is badly exploited and the other badly spoiled. Moral education seems the logical remedy for this problem, but the assessment and the remedy may be culture-specific." (Noddings, 2002b, p. 52) Clearly, the exploitative partners within relationships are not meeting the ethical ideal, and have failed to develop those tools that will bring them into equal partnership with the carer. There is no absolute and equal division, however. In the parent-child, doctor/nurse-patient, or the teacher-student dyads, it is clear that the one cared-for cannot reciprocate to the same degree as the carer. However, carers must receive recognition for their efforts. "An appreciation of interdependence is central in learning to care, and a first step...is to have one's own contribution acknowledged." (Noddings, 2002b, p. 208) I hope that through an analysis of the dialogues invited in this study that there will be some new light shed upon the notion of interdependence shared by the tradition of *amae* and the ethics of care.

The Shaping of This Research

The work of Jane Roland Martin has been an essential influence upon my conception of the question of what motivates teachers to engage with students, for I found that within her concept of *The Schoolhome,* there lies the promise of curriculum reform alongside goals that matter most to me in own engagement with students and

colleagues; namely, care, concern, and connection. While my research question does not lie in an investigation of how one might reform a traditional school into a Schoolhome, I see that Martin's three C's form the foundation of my interview protocol. I hope to discover whether respondents reveal some of the characteristics that Martin endorses in teachers. I hope, additionally, to learn more about the role of relation vis à vis curriculum in the interviews with participants. I wonder whether the teachers in these two schools have made any distinctions between their engagement with students and their contractual obligations to transmit a certain body of knowledge. I hope to learn whether the indications of my pilot study that indicated that teachers viewed themselves as feeling an obligation to care for their students holds true for all of the participants. This may help me understand more about natural caring and that which springs from an ethical ideal. Further, it is my hope to discover how the cultures of teachers from Japan and the United States view care among practicing teachers who are the next in line to model it, following the mother-child dyad. To what extent does Martin's idea of the Schoolhome extend to an Asian nation, and to what degree do the three C's of care, concern, and connection exist harmoniously within the practices of a non-Western school? The cultural forms that these take, and the meaning that teachers make of these forms will help structure my understanding.

To the extent that Sarah Lawrence-Lightfoot has been influential, I endeavor to unite the disposition to communicate care, concern, and connection to the obligation to create both time and space for meaningful dialogue with the participants. I am moved by her examples of respect; those portraits she has created that illuminate both the essence of the characteristics essential to respect as well as the characters of those who exemplify

them. An interview protocol is an empty exercise, I believe, without the dedication of the interviewer to full and absorbed attention. Attention respectfully invites dialogue, but it stands to accomplish even more. For attention is an invitation to another to explore ideas that may previously have not found their way to words. As participants embark with me on constructing the meaning of their engagement with students and the sources upon which they draw in order to commence relationships anew each year, Lawrence-Lightfoot's own example and her method stand together as models of inquiry grounded in respect. The degree to which participants can feel comfortable exploring meaning will, in part, be dependent upon both attention and dialogue; even if my part is one of providing safe and silent attention.

Ultimately, Nel Noddings has brought my question from the realm of curiosity about similarities and differences of experiences in Japan and the United States to a consideration of possible shared ethical ideals. I am uncertain whether I might uncover ethical commitment among the teachers in this study, but in my question that asks, "What are the responsibilities of a good teacher?" I hope to uncover the possible existence of ethical commitments and an indication of personal qualities that contribute to a teacher's goodness. Additionally, I hope to learn from teachers how they understand their own relationships with students: are they reciprocal? Do teachers seek to engage with students irrespective of student response to them, or do they seek mutual exchange? Noddings' requirement of shared responsibility within a dyad lies at the heart of these questions. I hope to move the conversation from a theoretical level to one where the actual experiences of teachers help to support the notion of the ethics of care in schools. I am prompted by Noddings' work to look beyond a Western context and ask if teachers in

Japan share in an effort to promote learning that may lead to social patterns that include care. Inspired by my readings about *amae,* I believe that the participants in this research study can help provide links from it to the ethics of care, and indicate a possible avenue for further examination of these ideas.

I am committed to dialogue as an essentially moral act that may be affirming and respectful of each participant in this study. To that end, I offer to the respondents my commitment to bring time, attention, and care to this inquiry.

CHAPTER THREE

RESEARCH PROCEDURES

Crossing Borders and Looking Backward

The nature of any cross-cultural study places an investigator in the inevitable position of comparison. I contend that it is impossible to fully disentangle one's set of constructed understandings of one's own culture and immerse oneself in another, thereby hoping to conduct a type of self-purging of knowledge. Therefore, when I chose to interview teachers from High Ridge Country Day School and Mizuhiki Elementary School, a comparison was not only invited by the design of the research study, but became logically unavoidable. After all, the sister school partnership between these two institutions was established to bring the teachers together for observation, sharing, and dialogue. With their similarities and differences, comparison is part of the engagement that was expected of teachers with one another.

A study that attempts to examine two groups of people also poses an argument that any two or more identified "groups" can represent cultures in the ways that each group determines its patterns of interactions, the meanings attached to behaviors, and the words chosen to describe them. In my study, the labels "American" and "Japanese" are convenient labels, but I cautioned myself, as I do my reader, that the labels are facile representations of culture. Two identifiable groups of teachers, from two different nations set up the cross-cultural comparison that lies at the foundation of this study.

While each represents a micro-culture of American or Japanese education, neither should be taken as fully representative of each nation's educational system.

This research study could have been conducted as two ethnographic examinations of two schools. It was not. I did not intend to examine the settings and participants in such painstaking detail. Instead, I hoped to shed some light on the meaning that teachers make of what motivates them to engage with students. Through both the interview process and the use of the CCCRI (Cross-Cultural Comparative Reflective Interviewing) method, I hoped to encourage teachers to talk about their experiences and the meanings those experiences held for them.

Examining one's own cultural setting places an enormous burden upon a researcher, for the assumptions we hold about our homes, work places, and larger geographic area are vast. Within my own school, many teachers may agree upon the qualities of a "good" teacher, for example, but I chose to ask the question as part of my interview in order to clarify my own assumptions about what I thought I knew. Self-evaluation is an annual requirement of teachers within my own school, but I chose to ask teachers to talk about what were the most important skills they brought to interactions with students. In other words, I found that I needed to challenge myself to assume a certain stance of blindness (a deliberate strategy of making the familiar strange) about my own situation. Indeed, to conduct the vast majority of my interviews (11 out of 15), I placed myself on a leave of absence in order to more cleanly disentangle my situated self from the school I purport to know intimately. In so doing, I created an artificial posture of "not knowing" so that I could rely upon my respondents to help me know them better.

I hoped to have my participants at High Ridge guide my thoughts and observations in a way that was similar to crossing the border into a new culture.

Keeping in mind that I was a participant observer in Japan, I was inevitably drawn to cast a backwards glance over my shoulder at my home school while I conducted my research at Mizuhiki. The comparisons were impossible to avoid. Even during interviews, my respondents would ask, "Is it like that in the United States?" My answers were almost always prefaced with this caution, " I am not certain about the United States in general, but in my school, I believe that..."

To a non-Japanese, there is a certain cultural sameness that presents itself everywhere in Japan. Racial diversity is almost non-existent. There is one language spoken, and generally only one in print. Indeed, one school administrator, in relating to me an experience he'd had one day in New York City, brought this notion out clearly. A competent speaker of English, he was touring New York one summer day, and left his camera behind in his hotel room with the intention of taking a walk. Not far into the walk, he was stopped by a person who asked him for directions to the Staten Island Ferry. He pulled out a pocket map, and complied with the request. "I was amazed. Here I was just a few days in America, and I was mistaken for an American. You (referring to me) could live in Japan your entire life, and you would never be a Japanese." My appearance, so different from all of the people around me, established a difference that pointed out my unusualness in this country. I returned with a new effort to acknowledge the vast diversity of the American population I saw around me.

Behind the comment of this school administrator in Japan is a powerful assumption that many people with whom I spoke upheld when they would respond to a

question by beginning with, "In Japan, we..." The cultural homogeneity is not just an assumption of a visitor who cannot yet distinguish subtleties, but was held by the teachers whom I interviewed. Whether this is in fact true for all, I am hesitant to believe, but it was my experience that among the people I met in Japan there was a confidence that there were few differences among them as teachers, parents, or as former students.

The opportunity to leave a setting I know intimately in order to cast the backwards glance over my shoulder at my colleagues and their words provided me with a rich and profound experience. The significance of the crossing- a continent, an ocean- lent to this study an obligation to examine our and our sister-school colleagues' stories in light of acknowledged and inevitable comparisons. I learned more about my assumptions and beliefs and ethics by listening to others articulate their own in both settings. I did not intend to compare the two faculties, but to enjoin them to place themselves into a safe and caring circle of shared dialogue in order to drawn out their words and ideas.

Research Context- High Ridge Country Day School and Mizuhiki Elementary School

I chose the two schools for this study based upon my familiarity with each, and based upon my trust that my established relationships with potential participants would facilitate conversations around the meaning that teachers might make of their experiences within those structures. The schools, one in a rural section of northern New England and the other in an urban setting not far from the Sea of Japan, represent some typical characteristics of each country.

The High Ridge Country Day School is an independent day school with over two centuries of service to students in three states. The school's curriculum begins in

kindergarten and continues through grade twelve. Its faculty holds a range of degrees from the baccalaureate through the master's levels, and these educators have experience that ranges from as few as three years to as many as thirty. Among these teachers are those whose work has been recognized as exemplary by the institution's leadership. The school prides itself upon the low student to teacher ratio, and upon the high performance of its graduates on college entrance examinations. The mission of the school emphasizes the preparation of students for a life of intellectual pursuits.

As an independent school, High Ridge holds some degree of autonomy over its curriculum decision-making, hiring practices, and admissions standards. For instance, the establishment of the sister school relationship was negotiated by one of the school's directors while on an international study program in the late 1990s. The sister school agreement was formally signed by the two administrative negotiators at a ceremony which marked the event as an important connection between the schools.

Teachers are not required to be state certified, but must hold at least one degree in an area of specialization, and must have experience as a successful educator prior to employment. There is an endowment fund to support teachers' professional development. Curriculum articulation is an on-going process at High Ridge, and involves all faculty members. Annual teacher evaluations include both observational information as well as an evaluation of goals collaboratively set by each teacher with his or her administrator.

Student applicants must evidence academic promise, and have no history of learning or behavioral disorders. Students are evaluated using numerous assessment tools including observational data, portfolios, demonstrations, formal tests and examinations,

and annual standardized tests administered during the first nine years of enrollment. Classrooms are set up in a wide variety of ways, from informal to the formality of a lecture hall for older students. The efforts of teachers to decorate their working areas with colorful posters and artwork are visible in classrooms and hallways. Teachers' personal belongings bring a clear identification of spaces as their own, such as music systems, photographs, furnishings, or other decorative details.

The Japanese sister school, Mizuhiki Elementary School, is somewhat independent, in that its students are selected from applicants. In Japan, the school curriculum is fundamentally determined by the Ministry of Education, but strict national control is gradually beginning to wane as more decisions are handed to local school districts. Many Japanese children begin their schooling at age three in a nursery program, move to kindergarten, and progress through the sixth grade. Adjacent to the Mizuhiki Elementary School building are a junior high school and a senior high school. The elementary school is an arm of a university education department. A professor from the education department serves as its Principal on an appointment that rotates every three years. The de facto administrator is the Vice-Principal who is a career educator.

Teachers in the school may hold degrees similar to their American sister school's teachers, but are additionally afforded advanced study at the University. This study is fully funded by the university and the teacher's absence from teaching duties is considered a fully funded sabbatical. Teachers on sabbatical receive their full salary for the year, and a full-time replacement is hired for the vacated position. Teachers may teach at the school for a period of five to seven years, and are then transferred to local public schools. Unlike American schools where it is common for a teacher to be assigned

to a specific grade for a long number of years, teachers in Japan rotate among a broad range of grades, changing each year. Mizuhiki selects teachers on the basis of their demonstrated expertise. Each year, all teachers in the elementary school are required to write and to present a summary of their work with an emphasis on innovation. These accounts are published, and the authors present demonstrations to other faculty of their work within the school.

Both schools expressed pride in the physical settings. High Ridge has its facilities spread out on a wide expanse of land that includes playing fields and a number of buildings designated by their use for elementary, middle, and upper school students. Buildings for specialized use include a Fine Arts Center, Science Building, Athletic Complex, and Dining Services building. Mizuhiki boasts fields, swimming facilities, and student-tended gardens in addition to a large connected building which houses classrooms, a multi-purpose room, and gymnasium. Both schools emphasize the physical, artistic, and athletic development of students in the purposeful devotion of space and faculty to these varying enterprises. Students at Mizuhiki, as in all Japanese schools, wear uniforms. The dress of the American counterparts is more varied, but efforts are made to have students conform to a conservative dress code that includes the wearing of ties and blazers for students, beginning in grade five. Boys and girls begin to wear blazers in grade seven, but are restricted in their choices of dresses, skirts, and pants. While Mizuhiki students remove outdoor shoes upon entering school every morning, donning indoor footwear throughout each grade level, High Ridge students wear a wide variety of footwear indoors and out. Students in both schools appear to

come from middle class backgrounds, but their economic status is made less apparent in the wearing of uniforms in Japan.

Parents of students in both schools play a significant role in their children's academic lives, and serve broadly in volunteer efforts in both schools. For example, a group of parents at Mizuhiki plants and maintains seasonal flowering gardens around the school buildings. Upon my most recent visit to Mizuhiki, I saw parents planting autumn pansies in gardens outside of the kindergarten wing, and the head teacher replacing summer flowers with cold-tolerant autumn blooms at the school's main entrance. High Ridge parents support fund-raising activities that provide for facility expansion and enrichment opportunities. Parents of both Japanese and American students in this study stay involved in their children's homework preparation, their sports activities, and their music and fine arts efforts. While this parental behavior is typical for almost all Japanese families, it is less common among the broad range of American families. High Ridge parents are generally found to be committed to supporting their children at home and at school, often noting that tuition spent for an elite education should not be compromised by competing outside recreational and social interests.

With some exceptions, an annual exchange of teachers between the two schools began in 1998. The goal of the exchanges was for teachers to visit the classrooms and homes of the host teachers for brief periods of time. Teachers from Japan visiting New England for the first time possessed some knowledge of English, and were paired with teachers who hosted them both in their classrooms and homes. Visiting American teachers in Japan were hosted, when possible, by teachers who had been guests in their own homes.

The results of the exchange were immediately evident through bulletin board displays of photographs, student letter exchanges, and artwork within the two schools. The enthusiasm with which participants shared their experiences with students and colleagues permitted the opportunity afforded to a few representatives to be brought to many. Both of the schools and the Japanese university connected with Mizuhiki maintain web sites which publicly demonstrate continued commitment to their mutual commitment to a long term partnership. News of visitors from sister schools was well publicized among the student and parent bodies of both schools. Children within the schools showed excitement when foreign visitors were in the classrooms, and the observers were treated to demonstrations of student learning, performances, and artwork. While some efforts were made to provide visitors with exposure to typical classroom practices, many of the visitors' experiences were created as special assemblies of students and teachers. Hosts prepared typical foods for their guests and provided visiting teachers with home comforts that were chosen to represent typical lives within each country. Some excursions to historic sites, shopping, and restaurants were also included in the home stay portion of the teacher visits.

Interviewing at High Ridge Country Day School

I developed and piloted an interview protocol that was designed to elicit from teachers the essence of their experiences as teachers. As a phenomenological study, I was asking the teachers for a description of "everyday life as it is internalized in the subjective consciousness of individuals" (Schwandt, 1997, p. 115). Following the pilot study, I limited the interview format to eighteen questions (See Appendix for the

Interview Protocol) that appeared to best elicit interesting accounts of the personal history of a teacher as a learner and as a professional. I was interested in the choice of teaching as a career, in the influences that contributed to the selection of teaching, and in the participants' experiences as a teacher. Further, I hoped to understand more about teachers' goals that might spring from their current assessment of their lived experience. Participants were not given an opportunity to preview the interview questions, as I wished to elicit the first ideas that came to mind during the interview. During the time when I was conducting interviews, several of the participants would rejoin me at a later time to discuss further some of the questions that I had posed, or to reflect that the questions prompted them to think further about their responses. I recorded none of those later answers, but note that the unexpected continuation of the dialogue may point to a positive impact of the time and topics shared during the interviews. I skipped questions on the interview format when a participant answered the question as part of a narrative. When I was unsure about an answer, I gently probed by asking for examples or for the interviewee to tell me more about what a particular incident was like for them. Central to the questioning was an effort to understand what lay behind an individual's efforts to engage with students.

Because I am an administrator at High Ridge, I knew each of the participants and worked closely with many of them. I invited faculty to let me know if they wished to participate in my study, and many replied. In order to fill a complement of fifteen participants, I extended invitations to teachers with whom I believed I had a cordial relationship. I was especially interested in finding those whom I believed were natural storytellers, and steered myself towards those with whom I had enjoyed prior

conversations that were more intimate than exchanges generally limited to institutional matters.

I think it is important to describe what I see as essential to my professional commitment within the context of High Ridge, for I recognized the risk of interviewing those teachers for whom I also serve as evaluator. This risk lay in the potential for obtaining responses that could be perceived as platitudes or as disingenuous and marked by deference. Central to my aim is a commitment to an ethic of care. I endeavor to extend this commitment to students, to teachers, and to families. When I interviewed for the position, I expressed this commitment as the foundation for my practice. One of my first challenges was to weave care into each of the relationships I was building, and to model a caring position within the context of daily work. Perhaps the single most interesting testimony to the success of my efforts rests in the modification of the sign that indicates my office; my title having been altered from "Ms." To "Mom." Another is the frequency with which I am consulted by adults and children for guidance and therapeutic support. Students who have been sent to me for discipline frequently share their own pain and need for care along with admission of wrongdoing. I find that I am in a position to attend to their perceptions of injustice and helplessness as they negotiate their way through a world controlled by adults. It is this attention to their needs and their search for autonomy that has marked my tenure. One example of the pro-active efforts that I have made in the area of student behavior happened when a fourteen year-old presented herself to me early one morning saying, "I think I've done something wrong. Can you help me?"

While evaluation is a necessary part of my obligation to my colleagues, I engage with them in an effort to assist in the articulation of their needs and their goals. Each

year, as I send a summary of my observations and my reaction to their self-evaluation documents, I attach my own self-evaluation which is written with soul-baring frankness and covers the pain and the joy of the past year. This paper dialogue, I believe, has led to more honest exchanges within our daily work together. I am committed to acknowledging past mistakes and growing from them. In an environment that has care and concern and trust at its foundation, failures are opportunities for personal and professional growth. Our mutual trust is built each day, and I believe that children and their parents are impacted by this honesty and concern. The end result of my efforts is a shared commitment to fully care for the individuals within my proximate environment, and to extend care to ideas, the environment, and distant people.

Given a presumed trust among my colleagues, I believed that they offered my best opportunity to learn more about the essence of the experience of their engagement with students. I chose both men (4) and women (11) for my interviews, and the preponderance of women reflects the distribution of gender among faculty at large. I interviewed teachers of early elementary children through high school-aged students. Among the participants were classroom teachers, an art specialist, an athletic instructor, and subject-area specialists. Their experience in education ranged from three to thirty years. Some had commenced or completed graduate work while others held a baccalaureate degree. All of the American participants were of European ancestry, fairly representative of northern New England.

Interviewing at Mizuhiki Elementary School

The Japanese participants were selected by the former principal of the school, a professor of English Linguistics at the university associated with the elementary school. He had requested copies of the interview protocol prior to my arrival in Japan, had translated the questions into Japanese, and distributed copies of the interview questions to the participants prior to their scheduled interviews. This professor served as my interpreter during both the pilot stage (June, 2001) and the final stage (October and November, 2002) of the interviews. Seven men and eight women, ranging in experience from five years to more than twenty years' experience, agreed to be interviewed. One respondent, a male senior high school teacher, participated in both the pilot study and in the final research visit. These teachers taught in grades ranging from kindergarten through senior high school, and taught a variety of subjects including academic subjects, the arts, or physical education.

Unlike the American interviews which were conducted individually, the Japanese interviews were scheduled with partners taking turns answering questions. Because I was so grateful for access to these participants, and because their time of interviews was following their long day of teaching (some interviews concluded at 6:00 or 6:30 in the evening), I did not object to the difference in procedure. Further, because the respondents offered different answers and shared individual stories, I was unconcerned about any possible contamination of responses. Finally, while there were fifteen formal participants, there were other individuals who were present during the interview process and inserted personal accounts, one who asked for an opportunity to respond personally to the questions, and others who, through contact within the junior or senior high school,

provided me with interesting accounts of the experience of being a teacher in Japan. All of their comments provided rich data.

The professor who volunteered to interpret from Japanese into English, who provided me with a schedule of interviews, contacted the participants, and provided me with transportation to the interviews, cannot be underestimated in the important role he played throughout my dissertation research. In fact, through my conversations with him, I learned much about the nature of schools and education in Japan. He was the original representative who signed the sister school agreement with my American institution, and his fervor for the union of the schools and his evident commitment to our continued association made the cross-cultural nature of this study possible. The research question could have been posed only to American teachers and still have provided interesting data. However, the richness of the research, I believe, lies in the cross-cultural investigation.

As a foreign visitor, I could not assume the same kind of intimacy that I trusted among my American colleagues. However, I was not a stranger to most of the participants, not was I unfamiliar with the school, the university, and the region, for I had been a member of the first American delegation of teachers to the sister school in 1999, and had served as a host for Japanese teachers on the two visits that were made to our American school. While I was not a stranger and not unfamiliar with Japanese customs, I still respected a certain distance that was naturally placed between the participants and me. This respectful distance governed the degree to which I believed I could probe without insult or offense. Yet, the responses seemed genuine, personal, and without overt efforts to withhold personal information. There were moments of laughter, relaxed postures, and sustained eye contacts with me and with the interpreter.

The absolute quantity of words obtained from the interviews with Japanese teachers was far less than those words obtained from the American interviews. In part, this may have been a function of the limited intimacy I shared with these faculty members. To a certain degree, it is unusual for Japanese people to "bare their souls," even to their closest friends and family. Instead, a more intuitive knowledge of one's feelings is substituted and valued. Finally, the role of the interpreter as intermediary may, in itself, have been limiting, with the teachers not wishing to tax him with detailed speech. That the volume was less does not diminish the value of the content, however.

Settings and Technology Employed

The American interviews were conducted in a private office or, at the participant's request, in a classroom. The Japanese interviews took place in office areas or in a classroom at the university (for senior high school respondents who were also enrolled in graduate studies in English). The interviews were videotaped using a Sony Hi8 video camera with high-resolution videotapes. I sat facing the participants in every case, with the video camera mounted on a six-inch tripod, and placed slightly behind me and to my left to allow me to easily check on the taping. This permitted me to capture the full faces of the participants, and to make an effort to minimize the distraction of the camera through my own eye contact with the persons I interviewed. I began the recording of the interviews while explaining the consent form and obtaining signatures as an additional effort to normalize the presence of the video camera.

Each videotaped interview lasted between one and two and one-half hours. The varying length of the interviews depended upon the participant's expansiveness. All

taped interviews were transferred to VHS format to permit viewing on a television set, and to facilitate the transcription process. Each interview was transcribed in its entirety, with some notes parenthetically included that described gestures, moments of laughter, or in more than one case, tears. The transcriptions were then printed, allowing a three and one-half-inch right hand margin that was used for coding. Therefore, there are three available sources of the participant's data: the original Hi8 taped interview, the VHS copy for viewing on a television, and the transcribed copy. All of the interviews and the transcripts were created by me alone, with an effort to protect the identities of the participants. Every participant in each setting has been given a number code and a pseudonym. Only the pseudonyms have been used in this dissertation to refer to the participants. The settings themselves have been given new names and only a vague reference to actual locations.

Cross-Cultural, Comparative, Reflective Interviewing (CCCRI)

The Method

The Cross-Cultural, Comparative, Reflective Interview (CCCRI) is a methodological technique developed by George and Louise Spindler "designed to stimulate dialogue about pivotal concerns on the part of natives in comparable cultural systems" (Spindler and Spindler, p. 407). The tool allows the participants to examine their own situations by "making the familiar strange." Similar comparative work has been done by Tobin, Wu, and Davidson, in their ethnographic study, *Preschool in Three Cultures* (Tobin, Wu, and Davidson, 1989), and by Sato and McLaughlin (Sato and McLaughlin, 1992). Through the use of videotaped segments of classroom interactions

involving teachers and students, this research tool highlights the behaviors about which teachers and the researcher may share "pivotal concerns" (Spindler and Spindler, 1993, p. 6). Teachers in different settings may observe videotaped clips and are then asked to reflect upon their observations as they understand them. The perceptions of the 'other' and themselves allows each respondent to consider the similarities and differences between the settings. In the Spindlers' work, teachers were asked to reflect specifically upon their counterparts' videotapes in order to see their own practices more clearly. The ensuing dialogue provided a way to highlight their concerns. The perceptions of the respondents who viewed the tapes played a central role in the study's goal to shed light upon cultural similarities and differences. Spindler and Spindler have claimed that CCCRI does not permit a problem to be solved, but permits dialogue about what is observed. By inviting the participants to consider the analysis of the settings, the researchers have effectively constructed a methodological procedure designed to illuminate two cultural plains.

A Procedural Modification of CCCRI

The use of this method for eliciting responses from participants was modified somewhat from the Spindlers' original format in order to more effectively use available settings and to allow participants to view tapes of interest to them. Four videotaped clips, totaling twenty-eight minutes, were edited with a focus upon the teacher in each tape. The first clip was of a Japanese third grade classroom where the teacher was leading children in a presentation to their American guest. The second was of a fourth grade American teacher, in a History class, the third was an American secondary teacher of

French (selected so as to encourage viewers to ignore an unfamiliar language, and to focus upon the non-verbal behavior of the teacher), and the fourth was recorded in the fifth grade American classroom.

All participants were given the opportunity to view the tape or not, following their interview. Some chose, for reason of time constraints, to forego the viewing. All participants who chose to view the videotapes were handed the remote control unit and instructed to stop, to skip, or to review any segment. I asked each individual to tell me what was striking to them as they viewed the video tape. Some chose to share these comments aloud while viewing, while others waited until a pause before sharing their thoughts. One American participant asked to take the tape home to view and to write her responses. None of the responses was videotaped, due to the difficulty of moving equipment and accessing power sources. I recorded all participants' remarks in their entirety in writing.

The actual sequence of the use of the CCCRI tool is represented below:

CCCRI Sequence

1. Individual Interview (See Interview Protocol, Appendix), requiring approximately 90 to 120 minutes.
2. Participant views video clips of teachers (Total time= 29 minutes). Content: 3rd Grade, Mizuhiki, female teacher, 4th grade, High Ridge, female teacher, 11th grade, High Ridge, female teacher, 5th Grade, High Ridge, male teacher.
3. Participant is asked to respond to, "What strikes you?" about the clips. The respondent may rewind and view again any part, may skip any segment. Answers are recorded in long hand.
4. Coding and analysis of responses to the interview questions and to the CCCRI: to thematically examine the meaning of their experiences and to highlight the dialogue that ensues from the CCCRI portion of the interview.

The notion of cultural dialogue, as put forth by George and Louise Spindler merits examination. Just as any discussion within a culture may be assumed to contain representative elements of that society's underlying beliefs and truths, so too must that discussion be viewed as holding singularly unique ideas that are specific to the speakers themselves. The Spindlers' remarks regarding their work in Wisconsin and Germany provide a useful metaphor. "The action in these classrooms and the interpretations by the 'native' seems to be the 'tip of the iceberg'. The part of the iceberg below the water is the enormous complexity of the national whole and its history" (Spindler and Spindler.

1993, p. 122). Cultural dialogue, then, represents the enormity of assumptions and beliefs within a culture. Compared with the CCCRI-elicited dialogue that is immediate, personal, and individual, cultural dialogue is an abstract and dynamic process within a culture that is in a constant state of fluidity. It defines, and subsequently redefines the underlying culture. The temporally fixed dialogues of the teachers stand as representations of this larger whole. As such, I have been offered glimmers of understanding of the underlying structures of American and Japanese education.

One interesting aspect of the CCCRI portion of the Japanese interviews was the lack of interest among all participants in viewing the Japanese classroom. Some of them knew the teacher, while others did not. Essentially, their response was that the Japanese classroom was not interesting to view because it was a "special presentation" for a visitor, or because they "knew" what Japanese classrooms were like. In a country which has known an educational tradition since World War II that required use of identical texts and curriculum sequence, it appeared to me that the teachers indeed knew what was happening. On the other hand, every Japanese participant was fully attentive while watching the American clips. They asked numerous questions about classroom procedures as well as about norms for student and teacher behaviors. It became quickly evident to me that their pivotal concerns were illuminated by this opportunity, as none of the participants had yet to visit an American school. Many of their comments about what was striking to them included remarks prefaced with, "In Japan, we do/do not..." Their comments focused upon both teacher and student behaviors.

The American teachers, in contrast, were most attentive to the Japanese segment of the tape. Having been told that this was not a typical class, they nonetheless found

numerous differences that gave them something to speak about. Their attention to their colleagues on videotape sparked yet more conversation about each teacher's evidence of engagement, but there were fewer remarks about students.

Examining Pivotal Concerns

George and Louise Spindler designed the CCCRI "to stimulate dialogue about pivotal concerns on the part of natives in comparable cultural systems" (Spindler. 1993, p. 407). The outcome was an exposition of the perceptions of one's own setting and that of a cultural 'other.' Their work in Roseville, Wisconsin and Schoenhausen, Germany, has shown how teachers in each setting brought up discussions of discipline and classroom management by viewing films of their own and their counterparts' settings.

Fujita and Sano (1988) conducted a comparison of Japanese and American Day Care settings, using the CCCRI method, and the teachers interviewed in their study spoke of cleanliness, performance of the teachers, the serving of food, self-sufficiency or dependency of children, and nap times. The researchers, after providing some introductory information about the tapes to be watched, "acted as cultural translators, attempting to facilitate a conversation between the American and Japanese teachers. Having the teachers view the videotapes of other cultures enabled them to have a discussion as if the American and Japanese teachers were engaging in a conversation through us as cultural translators." (Fujita and Sano, 1988, p. 87)

The pivotal concerns, far from being dictated by researchers' intent or by the CCCRI method itself, arose from the stirrings of interest and connection made by the participants themselves. Not only is an outcome impossible to predict, but the role of the

researcher is limited to inviting dialogue and responding to questions in an interpretive way. Indeed, the concerns of any one teacher may be impacted by unavoidable events (such as an upcoming holiday, a personal loss, or an exhausting day of teaching). The cultural dialogue that developed between my own colleagues and me gave me an opportunity to offer memories of "what it was like" to be in a Japanese school. That translation, by necessity, was one that was invited from an American's perspective of having been in the classrooms of a Japanese school. I still pressed my point, "At Mizuhiki, I saw examples of..." rather than responding with, "In Japan, they..." This effort helped me in my attempts to limit my examination of two micro-cultures and a few of the teachers within each.

Much as one might set up a lever in order to raise a heavy object, the CCCRI is the fulcrum that raises one's individual cultural assumptions up to a position for examination. Each participant is that point on the fulcrum that permits the researcher to move aside the larger "culture" in order to examine what lies beneath and within. The participants' own views individually provide the slices of insight into the culture as a whole. The CCCRI allows the discussion and examination of points of view that are not cast in stone. One can engage in an examination of ideas aware of the tensions or coherence that the differences may hold. It is through the analysis of the conversations that the pivotal concerns are revealed.

Neither the Spindlers nor Fujita and Sano suggest that the pivotal concerns raised among their participants were predictable, nor have they implied that the cultural dialogue was untrustworthy. Instead, both groups of authors asserted that the use of

CCCRI permitted them a view of a familiar setting seen anew, through a new lens, as it were.

> Last, reflective, cross-cultural interviewing often helps informants to establish their own identity in a sharp polarization with something different from them- something by which they are disturbed. In this way, this research procedure not only brings the cultural assumptions of the informants to the surface, but also the tension in a wider social context surrounding the informants. Through their characterization of the polarization, we begin to appreciate the tension between mainstream culture and counterculture within a society. *Fujita and Sano, 1988, p. 95*

In the next chapter, I engage in the analysis and interpretation of the individual interviews and the CCCRI data collected during this research. In the pages that follow I attempt to shed light upon the themes that were brought out through the interviews in both settings.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF THE DATA

Introduction

The purpose of this chapter is to discuss the data provided by the 30 respondents during the in-depth interviews as well as during the CCCRI segment of the research procedure. The approximately 45 hours of interview videotapes capture the words and the physical responses of the participants as they spoke about their experiences as teachers. While viewing the tapes provides an interesting way to examine the manner of each respondent as s/he pondered questions and answered them, the true analysis work is limited to the words chosen by each interviewee, and not the accompanying body language. The visual record can be useful, particularly, when the spoken words may be unclear, but the high quality of these tapes did not require a reliance upon interpreting answers using any means other than auditory.

The interview protocol (see Appendix) was designed to elicit from the participants the meaning of teaching as they may have understood teaching from the perspective of being once a student and currently a colleague. Ultimately, I hoped to open and to encourage thoughtful conversation that might reveal what motivation there might be for teachers to engage with students. Additionally, I hoped that respondents would share some of their insights into the meaning that their career choice held for them, irrespective of their gender or years of experience. I anticipated that the interactions of

teachers with students might reveal the degree to which each participant believed that s/he was committed to the profession. However, in designing the protocol, I was especially careful to avoid implying to the participants that I expected a strong sense of commitment to engaging with their students. I purposefully avoided words associated with the conceptual literature I have turned to in the works of Noddings, Roland Martin, and Lawrence-Lightfoot, namely: care, the ethics of care, concern, connection, attention, and dialogue. Instead, I encouraged participants to choose their words and avoided hinting at directions their remarks might take.

The first examination of the interview transcripts was completed by selecting key words from the respondents' answers to the questions. For example, when asked, "What are the responsibilities of a good teacher?" the key words from Sae's answer were: "recognition" and "self-confidence." Laurie's response had the key words, "environment," and "personal growth." I attended to key words within all of the interviews that were nouns or verbs, hoping to find the elements of engagement that would be indicators of teachers' behaviors and underlying beliefs.

The analysis of the interview data moved from identifying key words to an exercise in sorting, or grouping the words. This second stage of coding was an effort to construct and to identify some categories that were indicated by the responses, and to be attentive to which participants' answers were similar in some ways. In order to move this task into a readable format, I constructed tables that placed each participant's key words in one column, and the sorting themes in another. This table permitted me to examine each respondent's key words and the themes suggested. (An example of a participant's table may be found in the Appendix.)

There are six themes that arose as most common in the interviews, both as the result of the responses to the protocol, and as a result of open responses from the participants. The six themes most supported by the responses are: the meaning of engagement to teachers, early and current influences of teachers upon the individual participants, the place of subject matter, the notions of mutual trust and *amae,* and the articulation of care and concern.

An examination of themes across all of the respondents permitted me to build yet another set of tables, this time, using a principal theme as the table heading, listing the participants vertically in one column, and their key words or sometimes key phrases and direct quotes from transcripts in the second. These tables provided quantitative evidence of the participants in the study whose remarks contained certain thematic references, and the code number for each respondent. With the codes present, the cultural identification of each response was then possible, permitting me to note any striking similarities or differences between the groups of participants in the study. Also, the second set of tables permitted me to examine direct quotes more closely so that I might consider how coherently the spoken words supported their inclusion within a theme. (An example of a thematic table may be found in the Appendix.) A detailed discussion of each theme follows this introductory section of the current chapter.

The analysis of the CCCRI data follows the discussion of the themes that arose as a result of the in-depth interviews. My examination of the CCCRI responses was intended to reveal any pivotal concerns that came up from the groups of participants, thereby looking at their concerns through a cross-cultural and comparative lens. Following the analysis of the CCCRI data, I turn to it in light of the themes that arose

through the in-depth interviews, and offer some interpretive comments that link the CCCRI data to the previously analyzed themes.

The interpretation of the data is the final section of this chapter, and my effort here is to consider the analysis of the data in light of the original research question and purpose, and to position myself to create some useful meaning from this study.

> Interpretation... is not derived from rigorous, agreed-upon carefully specified procedures, but from our efforts at sense-making, a human activity that includes intuition, past experience, emotion- personal attributes of human researchers that can be argued endlessly but neither proved nor disproved to the satisfaction of all. Interpretation invites the examination, the 'pondering,' of data in terms of what people make of it...[D]iscerning the patterns themselves is a matter of interpretation.
>
> Wolcott (2001) p. 33

It is my hope to offer interpretations which may logically connect this research with my experiences and those of other teachers and to provide an affirmation of the goodness of fit between the conceptual framework and theoretical orientation discussed in Chapter Two and the results of this study.

Constructing the Meaning of Engagement

While I held an idea of what engagement meant to me as a teacher, I set out to discover both what other educators made of it, and how they might, as a group, provide a more detailed definition of engagement by exploring what it was like to interact with students. Cautiously, I used the term, "interaction" in my interviews, for it seemed a term without broad implications or misunderstandings that could be possible in another language. For example, the word 'relationship' seemed to hold both an implication that

teachers ought to build relationships with their students, or that there might be an idealized form of a teacher-student relationship that was central to my study. This was not the case, and I avoided the use of this term.

Engagement with students as described by the participants was evident in each response. All of the Mizuhiki respondents pointed to the building of trust, to love and affection for each student, and to the recognition of the individual as moving them towards engaging with students. They seemed to start with a disposition to love them. Kazuo called the connection a "Communication of the heart; spiritual communication is very important. I've been trying to communicate with children, heart-by-heart, soul-to-soul." As he responded, Kazuo leaned forward in his chair, clasping his hands together, and taking a minute before speaking. The very weight his posture gave to his response helped me think that he was deeply committed to an honest and open response, but additionally that it was important for me to understand the depth of his feelings. Kazuo's goals as an educator included both his own spiritual growth (to be "spiritually rich") along with his expansion of knowledge through reading. It is important to note here that spiritual growth in Japanese culture does not refer to any religious ties or dogma, but to a more secular meaning of the expansion of the mind and heart.

Shigefumi, using a gesture of hands coming closer together said, "Good teachers have a certain stance toward children; a certain attitude toward children. I thought, 'What is it?' I have tried to find it. Surely, there must be some stance...This is a loving stance, an affectionate stance." Later in this chapter, I address the role of positioning as it was revealed as a pivotal concern amongst teachers. For Shigefumi, the position of a "loving stance" reveals his openness to both receive and to give affection. He later added, "I

mentioned love, but it is important for teachers to be able to scold or to praise a student and to cry or love together with children, sincerely, from the bottom of the heart."

Takashi explained that teachers are instructive when they convey love and a smiling affect towards students. "If a child sees a teacher being kind to everyone, it is very meaningful to children. If I am cold to a particular child...it gives a bad influence on other children." Modeling of affection, then, may be directed towards one individual, but the public expression is for all to view. It is through demonstration that children in Japanese society acquire the skills for adult life. Takashi shed light on the self-awareness that teachers have in mind when engaging with students.

Several times during my interviews with teachers at Mizuhiki, I was asked if I understood the responses. I would reply by restating the answer, and asking if I had it correctly. I believe that the teachers' reasons for checking with me on my understanding was both to assure the accuracy of the recording, but also a gentle and tentative seeking of affirmation.

Tetsuya described his interactions with students using these words:

> I think that love and affection is the most important for teachers because if we lack love or affection, students will not be active in their classrooms or will experience some anxiety in the classrooms. Teaching will not be effective. Love is the most important thing for us when we teach a subject. I myself love the subject I teach. I love to teach. I want the students to love the subject. Love with other students, love to the teachers. We need to love each other as we are learning together.

A secondary teacher of English, he could not recall that he came upon this belief through university work, but through a growing understanding of himself as a teacher. Observations of other teachers have also shaped his behavior, as he admitted that watching a colleague discipline a child with respect had given him the image of how he

wants to engage with his own students. Yukio echoed his response by recalling a teacher she loved and respected for the ways he would "attend, or scold, or serve his students."

The loving attention of the teacher is part of the connection that is built around engagement. There is more to engagement for the teachers in both settings than the disposition to love students on the abstract level, for these teachers were extending themselves generously in both dialogue and attention to individual persons. Of primary importance to their work is the building of a bond between the teacher and the student. Stephen, a first-year teacher at High Ridge, described the phenomenon of the cycle of building a relationship and then starting anew:

> You go through this relationship every year like a little lifetime and you have to say good-bye to it at the end when the summer comes, and find a way to go back and rewind yourself again and be open...See, people look at you sideways at the beginning and then sort of look up to you and count on you... That's a pretty powerful experience, and that's what makes it all the harder to say good-bye and do it all again. It was hard for me. I had a mini-crisis...It's difficult to do. You want to keep something and add it to your treasure that you keep from every class, but this...you give up a little bit of your heart.

Renewal of the commitment to engage brings with it a sense of personal reward. More experienced faculty members than Stephen shared the poignancy of letting students pass along to their next stages of learning, and welcoming new students. Katherine described how it was when she knew she had forged the bond:

> I think with their honesty, their willingness to share something, their vulnerability, their weaknesses, their willingness to share something that hurt them, or maybe something that a friend did or did not do. Not in a 'you fix it' kind of way, but knowing that I'll listen. It doesn't have to be anything more than that...Kind of like a marriage, isn't it? You smooth off those rough edges. You learn how to be with each other.

Teaching held an intense intimacy that Katherine and two other American teachers spoke of "like a marriage," and provided a striking look at the degree of commitment, the depth

of intimacy, and the vulnerability that each of them found in engaging with students. While other teachers did not use the word, "marriage," they nonetheless found words that described the intimate nature of their experience with students.

Lucie, a secondary teacher, provided an elaboration of the emotional connection between herself and her students as well as the passion for her area of academic specialization:

> "There has to be affection and love for children. If that's not there, then just loving the subject does not matter. You could preach to yourself and have a classroom of one. You must like what you're doing, but you must like with whom you're doing it. I do love kids and I want them to love what I teach them, or at least understand it...That makes up for all the times there might be pain or extra meetings or not understanding... why they're fighting it.

Katherine's commitment included attending to the process of a child's growth, "It's like an uncovering, a mystery...I love to go on that journey with them. I think kids love to be honored. For me, it's that respectful, 'You matter. You count. You make a difference. You have value.'" The implication of sharing the intimate connections of a child's growth, while "honoring" their unique value allowed me to look at Katherine's work as having stemmed from a disposition to love, but to avoid smothering a student by attempts to control the direction of an individual's development. One of two artists I interviewed, Katherine brought a disposition to stand back and to appreciate the emerging student in much the same way that, as an artist, she reveals a new work through an appreciation of the process of creating.

Yoshi, a Japanese artist of national reputation, focused upon the same process when he addressed the "supporting love" that a teacher brings to the classroom of students. He talked of the children's "harmonious relationship" with the teacher who provides the "necessary wisdom and techniques" for children to employ in their growth

as learners. It may be particular to both of these artists that they viewed the love of a teacher as the vehicle for engaging in the creative process of art. However, I believe that the focus of both Yoshi and Katherine lies in the creative accompaniment that they provide children who are engaged in creative work. In this way, I see the work of these teachers as nurturing both the student and the student's creativity.

Engagement, as I understand it through my conversations with the participants in this study, is the interpersonal relationship built between a teacher and student that provides emotional security and fosters the processes of change. Engagement is dynamic, personal, and emphatically endorsed by these participants.

For both the Japanese and American teachers in this study, engagement with students was initiated by their own willingness to build a personal connection, investing in that connection their love, their time, and their energy. The motivation to engage with students was similar among these participants, irrespective of nationality, gender, or years of experience. This is just one aspect of the responses that addresses the initial research question, for it is one thing to be moved to engage based upon love for one's students, but what experiences have led to this motivation?

Early and Current Models of Teachers

The interview protocol gave participants several opportunities to talk about models of teaching that represented, for them, behaviors and attitudes that were models of good practice. Specifically, those questions asked about influential teachers in the past or current colleagues. Also, the respondents were encouraged, through probing questions, to talk about any specific instances of influence that these teachers had on them.

Twenty-one out of 30 respondents cited the influence of a former teacher on their success, both in academic terms, as well as in career choice. For most, the influences were positive ones in their development. However, for those who suffered negative impacts, these served to drive them towards redress, as they became teachers. Darcy is a teacher in her mid-fifties who told a story of her humiliation as a third grade student when a teacher in the southern United States asked her to tell the class about her parents' divorce. She felt devastated by the experience, as well as humiliated. The power of one teacher to reduce a child's sense of self worth through humiliation was later countered in seventh grade by an inspiring individual who was attentive to her and her needs.

> ...By the time I got to seventh grade I started encountering people who really changed it around. And of course, that was my lifeline: was school. I remember Mr. G. was my seventh grade math teacher who took me under his wing...he worked very hard to improve my handwriting. And he had the most beautiful handwriting in the world...And so he hired me at half a penny per name to set up his grade books each marking period by printing names. And it was huge...to have someone sit me down and be responsible for this. And he remained in contact with me until I graduated from high school, and that meant that I went to other schools...my parents...did not want me to give my address to anyone...but he made every attempt to find me where I went because he would write to me. And he even sent me fifty dollars for graduation in 1966. It was huge. But he had that gift to say, 'All right, this is the lifeline for this kid, and I know it. She's good.' I don't remember him standing up in front of the class, but I know I did a heck of a job for him because... I wanted to. Because he made me feel as though I mattered.

Fortunately for Darcy, who was transferred through parent relocation to a different school every year until she finished high school, Mr. G. was followed by teachers in those different schools who inspired her with their trust and their recognition of her as an individual. Acknowledging that her self worth grew through these encounters, Darcy is a teacher committed to building and sustaining relationships with

adolescents today, and she endeavors to know more about them and their interests outside of school.

Teachers who extended themselves to students beyond the limits of the school day were also acknowledged as having given of themselves, and as models for participants. Joseph, a teacher of some twenty years, recounted this story of an inspirational teacher:

> She wasn't stiff; I mean, she wasn't worried about making a mistake in how she taught or communicated with people. She was very comfortable in class and could say what was on her mind in a funny or humorous way that kept you with her all the time. She tended to talk to you as an equal as opposed to a person who knew more than you did, or in an authoritarian kind of way. You almost felt like you were in her gang when you entered the classroom. She went that extra mile for us. When it was time to think about college, she was the one who drove us to interview at different colleges. She actually did that! Where we lived, kids didn't have their own cars...She went out of her way to look after us. It leaves a lasting impression. The respect for people and kids. You tend to give that back and more.

Joseph not only became a teacher, but was moved to attend his teacher's alma mater, finishing his degree with three majors. Today he incorporates many of the techniques she used to keep the class interested and involved in learning. "I may have a bad day," he said, "But I've never had a bad day teaching."

Defining just what it is in those early encounters with a model teacher that held transformational moments varied among the respondents, and some pointed directly to influences of contemporary models. Sae, among many teachers, said that the most important motivation for interacting with students began with recognizing that "each child is a human being, and to find the good points in each child." However, for Sae, the efforts to engage with children were shaped by a teacher who taught next door to her:

> Three years ago, the teacher who taught next to my classroom, in his class, there was an ADD child. But the teacher, when the child was misbehaving, would embrace the child in his arms, or on his knee, and he spoke to all the other children and conducted his class. And I observed and I was impressed by his merciful, affectionate teachings; his loving teachings. I understood he loved that child very much. If the child improved a little, he spoke about it to his colleagues...He is now seriously ill and I fear he cannot live long. So, I want to do what I can to teach each child as long as I live.

Sae's love for her students, in part, was also learned at home, with parents who were both teachers, and she grew up knowing that teaching was an interesting career. Her mother "talked happily about this child who did this, or this child who did that," and her father was a principal of a junior high school. Her early indoctrination into the profession through listening to her parents talk provided the groundwork for her commitment to teaching. Having the inspiration of a loving model in the next classroom impacted her practice.

Sometimes a negative experience produced a teacher committed to setting something wrong to right. During the first year that a military school run by Catholic nuns was opening their doors to girl day students, Angela's parents enrolled her. She told about the experience as a series of injustices that an athletically talented girl was made to endure:

> They paddled the kids; everything was segregated: our lockers, the gym, recess...After school the girls had sewing class, and the boys had sports. I would look out the window and stare at the athletes, and I couldn't sew. I just goofed off and made fun of the nuns...But you know, now that I look back on it, and I see what these kids get from here [her own school], it's not funny. Those were important years, developing years...They let us participate in field day. In all the events I participated in, I broke all the school records. But they couldn't put my name up on the record board, because I was a girl! I mean, this was in the year 1982 or something...I struggled in school for the rest of my schooling.

Angela also spoke of the male high school teacher who sexually abused her during her student days, and of the conspiracy of silence and disbelief that surrounded the incidents for years. Convinced that she has become a better teacher because of these horrendous experiences, she knows "...How much I can impact these students, but I realize they're children. I've chosen to make that experience help me be a better teacher, but it's harder to make me feel better about myself." The commitment to setting the wrongs right has guided her to seek ways of taking care of her students and keeping them safe from harm. Angela recognizes the shaping of her "personal mission" and describes herself as responsive to students' needs in ways that are immediate and supportive.

Corporal punishment is not countenanced in either contemporary Japan or the United States, but existed in the past as means of controlling student behaviors. Michio, who recalled having been struck by a teacher when she was a child, perceived that teacher quite differently from Angela, her American counterpart:

> He was a very strict teacher and very punctual, and he taught me to concentrate on what he was saying and if I was careless and looked at other things he would hit me on the hand. But he was a very kind and gentle teacher. He talked a lot and he often played with me. I loved him.
>
> (Question: Did you have the impression his love was returned to you?)
>
> He loved us and we loved him. He was [an] old-type teacher. Now he must be rejected. Japanese teachers are not so severe today.

It is curious that abusive patterns of teacher behavior could be viewed so differently. While it may be granted that sexual abuse of a teen-aged student is more severe than a strike on the hand, both incidents would likely call forth a certain revulsion on the part of caring and concerned educators today.

Perhaps the reason for the difference rests within specific cultural norms. Michio acknowledges that her teacher's behavior would "be rejected" today, an indication that

what was an accepted behavior is no longer acceptable in Japanese educational practice. Further, Michio found and received love from this teacher, so that the severity of his "hit on the hand" was offset in some way by his playing with her and showing his love. I checked with Michio and with other teachers concerning their choice of the word, 'love,' to describe the sentiment between teacher and student. All assured me that the sentiment was rightly expressed as love. When I asked her to describe the most important things a teacher brings to the classroom, she noted "an inviting atmosphere" where students would come with questions and problems, and mutual reliance, or trust.

In Angela's case, the behavior of sexual abuse is not only reprehensible for any period of time, but was discussed within the present context of public examination and condemnation of the behaviors of teachers and clergy, especially. A culture of silence no longer protects sexual abusers. Angela reported that the recent news reports of clergy abuse cases "bring it all up again" for her. Her openness about her experience indicated to me the degree to which her passion for right conduct in her career was forged through hardship. This conforms, then, to an ethical stance regarding her work interactions with students; a stance that demands correct behavior from her, but which is at once caring and protective of children. Angela's story was unique among the 30 interviews, and one that demonstrated the transformative impact of a negative student-teacher experience into an ethical commitment for her behavior as a teacher.

Central to the influences of former teachers is the common report by ten participants of their recognition as individuals by former teachers. These respondents conveyed a sense of the importance of being held with intense regard; of the personal attention and care that the teachers showed to them. Like the attention described by Sara

Lawrence-Lightfoot, "...there is a stillness and attentiveness that are immediate and disarming. It is in that moment of channeled energy that I sense the respect being carried," (Lawrence-Lightfoot, 2000, p. 95) the attention given to them as individuals by their teachers is recalled as significant to their growth and success.

Five of the 30 teachers had one or both parents who were educators. Marcy, a third generation educator, expressed admiration for her mother and grandmother, both teachers, and was obviously and deeply moved while sharing her story. Her response is illustrative of the emotional response found within teaching, and how emotionally centered is the motivation to bond with one's students. Teachers like Marcy have entered the profession fully aware of the demands upon time and personal energy, yet she finds the rewards, "Sometimes, you just don't know how to describe it. To see their eyes light up and their smiles on their faces. It makes you feel warm and fuzzy inside...This is my second home. This is my second family."

Marc recounted a college career that he began twice; having failed out of school during his first attempt, he returned, only to find himself repeating the same behaviors that had led before to failure. He described his second advisor:

> I just couldn't handle the rigor, all the papers and that. So I went to him and said, 'When I drop out...' I was in the middle of taking a class with him. 'Oh, is that so? Can we talk about this course first? I want to talk to you about the paper you're writing.' I said, 'Whatever.' So we talked about the paper and I said, 'Now...' And he said, 'We'll get to that. We'll get to that.' And he would never let me really talk about it. He eventually heard me out, but he kept coming back to what was the task at hand...He said, 'Well, you've already earned three of the five credits in this class, so you can't fail.' He really pulled the rug out from under me, because I thought I had it licked and I could fail the class... But he wasn't going to flunk me, even if I tried or didn't try...That's one of the poignant examples of how he wouldn't let you fail. He always found the best in a person. So that's one of the things that has affected how I work with students when they feel they can't do something.

Marc not only finished his undergraduate degree, but went on to graduate school, and has taught classes to adult learners as well as to adolescents and elementary aged children. In seeking his current position, he made a shift from being an instructor in environmental education to teaching an academic year. Central to this decision to shift was his search for long-term relationships with students that he could sustain for longer than the typical one- or two-week sessions at environmental centers, which are typically run like camps. "It is that relationship. I don't know if this would be true in other schools, but here it's that opportunity to interact with students in many ways. I've never looked back; never regretted it." Marc described his memorable successes as a teacher were those with individuals who responded to his efforts to care for them. It was those sustained relationships, some extending years beyond the classroom door, which were fulfilling. While he readily admitted that not all students responded to him in the same way, the fulfillment was with those who would continue to be responsive to his greetings, and would share memories with him about events in his class and jokes that he had told.

Engagement First; Subject Matter Second

The respondents acknowledged that their connection to students was an interpersonal and deeply felt tie that marked engagement. Further, that each respondent identified just how personal the connection was, is reason to attend to their responses as arising from a deep emotional source. Finally, the responsibility felt by the participants in this study to engage with students, to put the interpersonal relationship before the intellectual engagement with subject matter is reason to believe that these 30 teachers are guided by an ethic that moves them to sustain their relationships with students.

An example of attending to a student's needs first was evidenced in the interviews with two Japanese respondents. Both Tetsuya and Yukio spoke about the phenomenon of school phobia, *tokokyohi*, in Japan. They expressed their concern empathetically, having seen how immobilized by fear students could be. Yukio had worked as a volunteer in the homes of students unable to attend school, and Tetsuya recounted the telephone conversations with parents of a student who could come to school, but could not enter the classroom. Since Japanese students, even in secondary education, stay in the same classroom all day, while their teachers move around, this student was unable to access instruction, and spent most of his days with the school nurse. Yukio and Tetsuya were moved by the evidence of struggle and pain among these students. Their sense of commitment to students who fell outside the norm was not unique, as other teachers in this study, both American and Japanese, spoke of their concern for students who had learning disabilities, or other neuro-psychological handicaps.

While the remarks of two teachers are not representative of a nation of educators, the question of response to *tokokyohi* is worth further examination (See Yoneyama and Shoko, 2000) to investigate what sorts of interpersonal interventions might ameliorate this growing social issue in Japan. Schools that are not accredited in Japan are opening, especially around urban centers, to provide educational halfway centers for school-phobic students. Teachers who place the relation ahead of the acquisition of knowledge and skills may be essential to a solution. Tetsuya summed it up well, in talking about his goal as an educator:

> Teaching a subject is one job; a teacher's job, but my goal is to try to have time to talk to my students and having conversations about their future or what they want to do in school. Or, if they have trouble, I want to listen. Teaching a subject is only one thing.

I am inclined to call attention to a topic that did not enter into any of the fifteen interviews at High Ridge. The American teachers in this study did not talk about the covering of material, or the meeting of curriculum goals or test results as guiding them in their work with students. Despite the growing politicized nature of standardized tests in the country, these teachers spoke of their love of students, their love of the subjects they taught, and their commitment to relationships. None recounted any pressure to produce students who were highly competent academically, although the school's stated mission is to educate students for competitive college entrance. Instead, their focus was upon the individual bonds that were forged each year, and the growing relationship built throughout the year.

Angela remarked,

> "I've never felt that I loved my work before [now]. But I am happy in my job, not from a love of [the subject]...what keeps me going when I walk in here every morning is saying 'Hi' to the kids...high-fiving it to a kid walking down the hall; just listening, or sometimes being listened to by the kids."

Mutual Trust and Amae

Angela's remark about 'listening, or just being listened to' is an example of a major theme that arose in the interviews at both schools. Twenty out of the 30 teachers remarked, not only on the nature of trust as essential to them in their engagement, but the requirement that trust be reciprocal. This reciprocity supports Noddings' requirement in the ethics of care that the one-caring be met by the one cared-for in encounter, and the

requirement within the notion of *amae,* of interdependence. The responsibilities that each partner of the dyad holds include response at the core.

Akira concisely explained that teachers and children should trust one another, "To love and to be loved by the teacher." When I asked her if this was an example of *amae,* she nodded agreement, "Yes. To trust and to be trusted. Interdependence." Other teachers at Mizuhiki confirmed that *amae* was always present in Japanese society, and in Japanese schools, it was the foundation for the teacher-student relationship. Two Japanese teachers wondered whether *amae* in secondary school placed too great a burden upon the teacher to continue to meet the needs of students. They were concerned about the imbalance of dependence, and when the developing individual might eventually demand less of the teacher and rely more upon herself or himself as a learner.

However, the very meaning of *amae* requires a constant shifting of the balance of relying upon and being relied upon, along with a responsibility to intuitively recognize when one needed to provide another person with assistance and support. *Amae* is far more discrete than many Western care theorists have identified in the ethics of care. In Japan, one who would be a parent or teacher must be ready to anticipate a need before it becomes acute. This leads me to believe that there is a heightened sensitivity to needs that makes the carer alert to subtleties in the affect of others in encounter. Less dependent upon verbal expression, Japanese carers are alert to need at its earliest manifestations.

The need for a reciprocal trust at High Ridge was evident in each teacher's response. Laurie provided a look at her classroom goals in September:

> I started the year by asking the children what they expected from me. I wrote a letter to them telling them what I expected. It's interesting to note that we were asking each other for the same thing. They wanted help with ensuring that everyone was kind and I wanted everyone to be kind. So we were definitely on the right track. We were talking the same language. And they were looking to me as the adult who would set some parameters. So just taking the initiative to do that and to establish a classroom where children could be respected and feel respected, feel comfortable in taking risks, that's something I've always held very, very dear...that the classroom must be a place where people can take risks because learning is a risk...You have to put yourself in a position, a vulnerable position, if you're going to learn. Making sure that's okay is something I think I do well...

Laurie's partnership with her students grows, on her account, by the human contact that begins with looking in one another's eyes, by the occasional touch, and by the positioning of herself for face-to-face discussion. She takes the additional step of revealing to students that she is a learner, too, and not "a fountain of all this knowledge." She treasures the narrowing of the distance between the ranks of teacher and student, and while she fully acknowledges that she has professional skills that are far beyond those of her students, her classroom inquiries into literature and history are marked by the facilitation she provides to learners. Laurie guides them in their acquisition and subsequent demonstration of knowledge and skills. She does not regard highly the mimicry that was required of students in previous years.

Sadako modestly claimed:

> The best attitude I cannot do, actually, but my ideal is the reliance between teacher and students. The student's life before they enter the actual world...In school students should be allowed to make errors...Teachers should commit to students...to live in peace without fear of making mistakes...Mistakes should be accounted for...Mistakes [are] the mother of learning.

Safety and security, freedom to take risks and to make errors without loss of self-worth, all were part of the descriptions of mutual trust in both groups of respondents. The fifteen High Ridge teachers described some aspect of mutual trust in each interview, connecting this element to learning; an essential outcome of the building of relationships between teacher and students. Monica, a middle-aged teacher with many years' experience noted that when students were in a trusting relationship, "...Inadequacy is okay, as long as you believe you can overcome it. How do you make them feel safe so that you can push them hard enough to grow? I don't have the answer, but that's my goal."

There is a delicate balance between a healthy push towards growth and expansion, and damaging delicate spirits as acknowledged by Darcy who twice noted that the relationship between teacher and student is a privileged one. Teachers should recognize their responsibility to "Do no harm...So even when you're having your awful moments, you can get over it really fast. You can say, 'I'm sorry. I'm having a bad day.' And they all go, 'Aw,' and that's the end of it. They're still working at it. They feel validated." Darcy also pointed out that the teacher is also at risk in a relationship built on trust. Students have an obligation, as they grow older, to meet the teacher on more even terms than when they are in younger grades. This expectation for reciprocity seems to increase as students become more competent in meeting the requirements of responsive behaviors.

Essential to the discussion of trust among participants in both settings was the requirement that it be mutual. The trust that lays behind responsive encounters marked the descriptions of ideal teacher-student relationships. Twenty teachers employed both the words 'trust' and 'reliance' in their responses to questions about what characterized

their engagement in the classroom. *Amae* was used to define the mutuality of trust among the entire group of 15 Mizuhiki teachers, while all of the High Ridge educators pointed to trusting relationships that were reciprocal and respectful. While the teachers admired risk-taking and saw it as essential to learning, they also accepted responsibility for fostering an environment where students were safe to try out new skills and to grow.

Care and Concern

More striking even than the mutuality of trust in this study, were the responses from participants that noted that the responsibilities of a good teacher were the expression of care and concern for the individual. Twenty-nine out of 30 teachers specifically noted that their interactions with students were founded upon their care for them. Care, they reported, stemmed from their love and affection, and was seen as an obligation to respond to students' needs. It is this expression of giving care as an obligation that strikes me as an ethical stance; a decision that each teacher makes which identifies his or her moral aim as one-caring, to use Noddings' term.

While none was asked to describe his or her own virtues as a teacher, still the respondents seem to fulfill Noddings' notions of "virtues...defined situationally and relationally" (Noddings, 2002a, p. 2). Common to those virtues and the self-descriptions of the teachers were: congeniality, amiability, good humor, emotional sensitivity, and good manners. Noddings asserts that the ethics of care is not a virtue ethic, but that the description of the carer, the carer's moral identity, shows the presence of certain virtuous behaviors. Keeping in mind that ethic of care is a descriptive, not a prescriptive ethic, the participants in this study conformed to Noddings' ideal in their responses.

Further, their caring appears to be supported, if not sustained, within their schools by their collegial relationships. The Mizuhiki teachers each have desks in faculty workrooms where discussions are held on pedagogical issues as well as on individual student issues and concerns. High Ridge teachers meet frequently to raise concerns about students and about meeting their varied needs. Teachers in both schools reported the powerful influence of their colleagues or teaching partners, in helping them grow. Noddings would endorse such an environment that fosters dialogue. "Moral agents learn to talk to themselves as they talk to others" (Noddings, 2002a, p. 17).

Teachers at Mizuhiki and at High Ridge emphasized that the care and concern they expressed was for individuals. This, too, supports a strong tenet held by Noddings that the ethics of care is not a universal obligation. "Many of us feel that insistence on universal models is a form of cultural arrogance." (Noddings, 2002a, p. 11) The teachers in both settings revealed that their caring was based upon encounters- individual, demanding their attention, and their own response to a need to provide care. *Amae* requires the same response from individuals, similar to this aspect of the ethic of care: response is individual, attentive to a perceived or expressed need, and met through encounter.

Noddings describes this encounter as a disposition to immediately respond with an attention that conveys, "I am here for you." (Noddings, 2002b, p. 231) Michio wanted her students to know that her presence meant, "I am thinking of you." Shigefumi described his interactions as starting with a "loving stance." Stephen noted that "Care requires action" as a response. And Lucie noted that for her, it all began with recognizing that "All students are worthy of our love." The participants in this study conveyed a

sense of immediate response, not one that was grounded upon a principle, and indeed, none of them spoke of any principles that guided them in their responses to students' need. In fact, the most common beliefs that were expressed were that all children can learn (14 out of 30), and that children were basically good (6 out of 30). These beliefs state more about the dispositions of the teachers in their preparation to meet students than they can say about guiding their practice in a principled sense.

I have tried to link the expression of care, concern, and connection as expressed by the participants in this study and examine the degree to which the participants in this study might fit into the Schoolhome of Jane Roland Martin. Based upon their reports of their commitments and their cherished beliefs, both groups of teachers would readily form the body of faculty members in whose hands could comfortably rest the preparation of future members of their respective society.

Concern does seem limited to the hours of the school day. Teachers spoke about carrying home the concerns about students. Sheila, for example, told a story about a boy who called her at home late one school night to ask for help with his homework:

> I get an average of two calls a night. It's usually a homework issue. If they're at home and they're upset, they can call me and say, 'I don't get this.'...Last week, M_ called me and said, 'I don't get this.' I looked at my watch and it was 9:45. I said, "M_ go to bed. You need your rest. We'll worry about finishing this together tomorrow. We'll go over it.' I guess I sort of feel like that because they look to me for answers...I'm that way. I love kids.

Tetsuya may have been surprised at Sheila's response, for he had the impression that teachers in Japan were alone in the degree of involvement they had with their students' lives outside of school:

> Different from other countries, in Japan we have lots of teacher responsibilities. We have to talk to their parents; we have to talk to them about building a daily life: what time of day they get up, go to bed...take care of nails, hair. We have a lot of strict dress codes at school. ...many responsibilities. We often telephone them if they are absent. I'm not sure if in the United States teachers have a responsibility.

When I assured him that we, too, telephoned students when they were absent, met frequently with parents, and counseled them on personal hygiene issues, he agreed with me that teaching was an important and consuming profession.

Concern can be evident in many ways. This excerpt from my field notes brings into focus a rainy autumn night at Mizuhiki:

> The temperatures hovered around 40 degrees Fahrenheit today, with an icy rain that brought occasional winter hail that beat against windows. I was conducting in-depth interviews late this afternoon, when my old acquaintance, K-san, entered the principal's office. 'Excuse me, please, but there is a problem,' he said to the teachers. A first grade boy had not returned home yet. The teachers, neither of whom taught first grade, showed alarm on their faces. As we had concluded our interview, they hurriedly left. Later,I was walking from the school towards the car park at about 6:30, when, in the dark, and group of eight people whom I recognized as teachers, approached. They were walking together towards the school. They stopped to tell us that the child had been found, safely at home. He had been wandering and playing and did not know the time. His mother was worried, so she had called the school looking for him. By the time the teachers had fanned out through the neighborhood, the child was home with his mother. The gestures they all used were flat palms against their hearts to show their relief. They were smiling, even laughing, but I did not doubt their worry had been immense. ..I am struck, not only by the emotional attachment I sensed (these teachers were not all first grade teachers), but by their united efforts to find the child.

The teachers in this group evidenced the degree to which care and concern have become an ethic for them. Their own families were doubtless at home waiting for them

that night, but the teachers would not, or could not, go home until the child had been found safe at home.

When I inquired if teachers sometimes felt that they were slipping into a role similar to that of parent, many, even those without children, acknowledged that the feeling was the same as that of a parent for a child. Among the 30 participants, 24 expressed that their love for students and concern for them approached that of being a parent. Two High Ridge teachers, Joseph and Rachel, who also held administrative posts, said that the experience was like having two children of their own plus 240 additional children. Some, like Darcy and Sae, talked about the leave-taking of students at the conclusion of a year as similar to their own children leaving for college. They expressed pride in the accomplishments of the students, but sadness at seeing them move on beyond their circle of care.

Gender did not seem to play a role in the nature of response in this study. Men and women had similar responses to questions about the meaning of their care and concern for their students. There was no difference in responses from teachers of lower grades compared with senior high school teachers, nor did the two groups show evidence of differences between the cultures. While this study is too small to generalize beyond its actual members from the two schools, it is evident that these two sister schools showed common commitment to students, and described the sources of engagement with their students as beginning with a disposition to love and care for them.

Cross-Cultural, Comparative, Reflective Interviews

> "...[R]eflective, cross cultural interviewing often helps informants to establish their own identity in a sharp polarization with something different from them-something by which they are disturbed. In this way, this research procedure not only brings the cultural assumptions of the informants to the surface, but also the tension in a wider social context surrounding the informants. Through their characterization of the polarization, we begin to appreciate the tension between the mainstream culture and the counterculture.
>
> Fujita and Sano, 1988, p. 95

The discussions with participants (ten in each setting) regarding the videotaped segments of teachers working with their students provided the stimulus for the types of conversations to which Fujita and Sano referred in their 1988 study of Japanese and American teachers in day-care centers. The issue for those participants was a focus on children's dependence and independence as cultural assumptions, and as evidenced through watching patterns of children's play.

Student posture and behavior became the largest theme of discussion among the ten Mizuhiki participants who volunteered to view the videotape of three High Ridge clips. In the first clip, a fourth grade teacher is seated on the floor, and the children are seated in a circle, with their attention directed towards the teacher. As she explains the lesson and her expectations to the students, most have their legs crossed, knees wide apart. One child holds her head between both hands, resting her elbows on her knees. Her eyes rest upon the teacher during the full length of the clip. Another child, close to the teacher's left, raises her hand silently to ask, or perhaps to offer an answer, to a question. Beyond the teacher's evident gaze, the child remains unnoticed, but keeps her hand in the air, waiting to be acknowledged.

> "In Japan, children are taught not to do such poses. Children must sit with knees clasped. Form makes children to listen, and form is important; the mind will follow it. In Japan, the belief is that mind comes from form."
> "Children seem very relaxed. In Japan, children sit rigidly. Teacher also seems relaxed."
> "In Japan, teachers stand in front of students and talk and write on the chalkboard. American teachers seem very personal."

Each of these remarks was elicited by the single question, "What strikes you about the things you see?" The responses concerning the postures of the children and the teachers evoked not only words, but visual expressions of surprise. Participants inquired if this was a classroom, and if this was typical in all of America. My response was that this was typical of this teacher, but that teachers have a variety of personal styles that come into the classroom. My comment elicited more surprise. "In Japan, teachers are detached from students and students from teachers."

The concern over body position and proximity was interesting to me. In a country as crowded as Japan, there is respect for personal space. Intrusions into one's space are not common, but if they occur, such as on a crowded train, one tolerates and forbears through the discomfort. Children commonly tumble into one another in play, but they seem to understand the respectful distance between student and teacher. Adults in animated conversation do not touch one another as Westerners might, emphasizing a moment of closeness through a touch on the arm, hand, or back.

As the Mizuhiki teachers were struck by the closeness of teacher and students, so, too, were they struck by the open posture of crossed legs. Small children I have observed in Japan, when sitting on the floor, bring their knees together, clasping their arms around them. As I observed the adults in school, I noticed that neither men nor women crossed their legs, but that women especially, kept their knees tightly together, irrespective of

their attire. One man I interviewed, when making a statement of some evident import to him, would lean forward with his forearms on his knees that were more spread apart than was typical. Otherwise, the posture of the participants appeared more formal than the American's posture.

For children to be seen in such relaxed positions, especially in light of the belief that "the mind comes from form" may have brought into question whether the minds of the students were engaged. Yet the children in the tape seemed attentive by Western standards, and asked questions and responded appropriately when the teacher solicited answers from them. That the children appeared to lack the form of Japanese children, seemed to call into question a commonly held belief; if the students did not appear rigid, could they be learning? The cultural lens offers a possible answer: for the Mizuhiki teachers, a Japanese student would not be learning were she to be showing such relaxed posture. For a High Ridge teacher, the posture of students evoked no comment at all, but the participants did comment upon the learning that they observed happening through watching the teaching.

"In Japan, we raise our hand and say, 'Hai! Hai! Hai!' If she's a Japanese student, if she is not pointed out by the teacher, she will put her hand down directly." These comments concerned the fourth grade child whose patience was admired by the High Ridge viewers of the video clip, but not interpreted as patience by the Mizuhiki teachers. They are accustomed to what my ears took in as bedlam in the classroom where every child who wishes to volunteer an answer shouts, "Hai! Hai! Hai!" until one person is chosen, then another, and another. The teacher may select three or more children to answer a question, checking on answers that might be different.

Michio summed the concerns about posture and silent hand-raising best when he said, "Japanese teachers worry about discipline. Students in America talk freely...Teachers in Japan may not be able to stand that. Teachers want proper behaviors." The sameness of student dress, the sameness of posture and classrooms brings to mind conformity of expectations and results. Michio is a teacher confronting conformity in his classroom as he explores a student-centered approach to teaching English. He assumes a less directive way of presenting himself to students while making his students' voices the objects of attention. When asked about the effect other teachers had had upon him, he confessed that, "On the contrary. I have an effect upon other teachers." Believing that student-centered learning will move Japanese education forward in providing students with the confidence to be different and creative, Michio is looking for ways to share his method as a "small revolution."

In a clip of senior high school class at High Ridge where a foreign language teacher was reading a story aloud to her students, the small class was grouped in a more conventional manner: the teacher occupied the front space of the classroom while the students faced her in rows. One boy had a brown bottle of root beer on the desk, and drank from it while listening and taking notes. A couple of student slouched in their chairs, legs sticking out into the aisles. None of the students spoke to one another, only to the teacher when she asked for a response. The teacher's voice and active pantomime dominated the setting.

Mizuhiki teachers continued remarking upon the students' postures. "Is everything allowed, if students concentrate on learning?" "Do students put their feet on the desk?" "Is he drinking beer in class?" When I told them that especially in the hot

weather of spring and fall, many teachers permitted students to bring water or a beverage with them to class, the teachers were amazed at this tolerance of drinking in class. I remarked that it was a belief at High Ridge that proper hydration was essential for both comfort and learning. The teachers were still surprised at this leniency.

Regarding the energetic acting out of a story during which no English was employed to assist understanding, they remarked, "Teachers are more quiet in senior high schools in Japan. If I were that teacher, I would be very much tired. She looks like an actress." One respondent noted that the reading aloud of a story while acting and offering voice changes for the characters was much like the presentation "as teachers of small children in Japan."

Still others noted that once again, there was no sign of the teacher writing on the board. "In Japan, teachers use the board so that the streams of thinking can be visible to children; especially to let the children know what they thought at that period. It's one of the functions of the board." Clearly, the need to visually set down what was to be known stood out as an important task for the Mizuhiki teachers that facilitated learning.

I was also struck by the frequency with which the Mizuhiki teachers explained a contrasting student or teacher behavior by including the words, "In Japan." It gave me the impression that the homogeneity of schools across the nation was something that teachers counted on. The cultural assumption of sameness in a nationally prescribed curriculum appears to be extended to teacher and student behaviors.

The clips that I had chosen to show were deliberately selected to offer different ways in which a teacher was engaging with students. While the three High Ridge teachers had been selected because of their agreement to be taped, the different ages of the pupils,

and the teachers' different styles of engagement with students, the disturbances shared among the Mizuhiki viewers did not center around teaching styles. Their focus was upon how the students reacted and behaved towards the teachers.

The third clip showed a man teaching in a fifth grade classroom. The students were aware of the camera, and the taped segment included three of them making funny faces, and ignoring their teacher. He first addressed the whole class by standing in front of them, but then broke the class down into small groups, and joined three boys at a round table where they talked quietly about their writing.

The teachers viewing this segment immediately expressed shock at the teacher's attire. It was a hot day in mid-September, and he was clad, as were many faculty men that day: short sleeved dress shirt and tie, Bermuda shorts, bare feet, and sandals. Indeed, the form of the teacher ran counter to the experiences and cultural knowledge of the Mizuhiki participants. In Japan, I noticed a particular reluctance among people to comment upon excessive heat or cold. The silent acceptance of discomfort seems part of the good manners displayed to others, along with a willingness to use the mind to overcome physical discomfort. This overcoming of discomfort is not limited to adult behaviors, but is stressed in childhood. Children's legs are bare in November, with girls wearing skirts and boys in shorts, both wearing short socks. Overcoming the cold is part of building internal strength. In the heat and humidity of late June, students are similarly attired, and teachers always appear formally dressed for work with men wearing ties and long trousers and women wearing stockings with dresses and skirts. One female Mizuhiki teacher, on a visit to my school asked me during which month female teachers

wore short sleeves. I responded, "Whenever it is comfortable for them." The lack of conformity in teacher attire seemed a surprise to her.

Most Mizuhiki teachers were impressed by the classroom in the last clip, for its walls were covered with posters, and interesting furniture and lively objects were evident throughout the room. "Teachers have their own rooms? The room shows his personality and interests." Most teachers in Japanese schools move from class to class in order to teach, and the students stay in one place, awaiting the arrival of their teachers. Some expressed a desire to have a classroom where they could hang pictures and express themselves. Most of all, they were impressed by the intimacy of the teacher's behavior in the class:

> "...The teacher talked to these children very intimately, very sincerely. I think that the students understood the teacher's heart and they are willing to study and to listen to him."
>
> "I think he must think highly of individual teaching. He must think it's important to teach individuals."
>
> "I can understand this attitude of teaching. I can sympathize."
>
> "The more larger the class, the more difficult it is to convey the essence of what the teacher wants to say, but in small groups, it is possible to communicate all the teacher wants to say."

The Mizuhiki teachers wanted to know where the other children were when the trio was conferring with their teacher. I told them that they had found corners in the classroom or in the hallway, and were working together on writing stories or reading aloud to one another. I was asked about the noise level, and told them that there was no intrusive noise from any of the groups of children working together. Again, the issue of discipline seemed to be on the minds of the respondents. "I think our students would be fighting or drawing, instead of working beyond the teacher's observation. What happens to students who move on to more traditional settings?" It seemed that the norm of the

Japanese school structure was not shaken by the tape, for the implication remained that at some time, the students they had seen would be in classes much like those that these Japanese teachers all knew and expected. Despite this, there was admiration for the intimacy that the three clips captured, and the shared humanity of the teacher and students.

The ten High Ridge teachers who viewed the tape were interested in the first clip of a Japanese classroom. In contrast to their Mizuhiki counterparts who had no interest in seeing that clip, and fast forwarded beyond it, these teachers watched and commented immediately upon the presence of uniforms in a public school. They raised concerns about there being less evidence of individualism in the classroom, and the respectful ways in which the children cooperated with one another as they demonstrated some skills for a visiting American teacher.

> "It must have been distracting to have an American visitor. Was she [referring to the teacher] running laps? She was moving all around the room. That's great: music and kinesthetic learning. Cool; what a great program. She's done very well with them. They're on task."
>
> "This is a very large class. They are happy about something. Very quiet and polite; listening to the teacher. The teacher is enthusiastic. Students have respect. Students have great interaction with her. I'm amazed at how quiet they are. She's among them, moving around. She doesn't keep still. They're wearing uniforms. She's not very young: 40? How can she give them individual attention? She's pretty busy. They work so well together. She's not telling them; they know what to do. They work very well together; very polite. When they applaud, it's about the same for everybody."

That the High Ridge teachers were typically struck by the behavior of the students leads me to think that discipline was also on their minds when viewing the Mizuhiki classroom of third graders. The evidence of the children's self-discipline seemed to be found in the observed ways that students were responding without specific teacher direction. For the High Ridge teachers, the silence of the teacher seemed to indicate that

the students had been instructed well and no longer needed the verbal intervention of the teacher. The students had mastered the expectations and had internalized them to the degree that they needed little or no external guidance.

The High Ridge participants' remarks about the teacher, herself, focused on her enthusiasm, "She's energetic and proud of her students. I thought she would be more reserved. She was so demonstrative. Engaged students who want to do well for her." The energy they picked up on was viewed as a positive attribute, and the children in the class appeared to keep a strong focus upon their teacher's directions. "Now she's directing without her hands; checking in with someone using body language...The fact that she got down on her knees is key in her not presenting herself as above them."

I found it interesting to hear that both groups of teachers noted the placement of the teacher's eye level with that of students in the clips of their sister schools. The assumption that it was a deliberate positioning of the teacher's body with the students in mind was consistently expressed within and across the two groups. While the Mizuhiki teachers spoke of this positioning as meeting students for communication "from the heart," High Ridge teachers spoke of the proximate placement of the teacher's eyes as a social leveling behavior. The cultural assumptions at work here may be the Japanese notion of sincere communication between individuals contrasted with the American teachers' understanding of diminishing the distance of status between teacher and student. Neither High Ridge teachers nor Mizuhiki teacher made comments about any differences between the behaviors of the male teacher and those of the female teachers. Their comments were equally free of remarks concerning gender when they were focused upon the students.

The High Ridge teachers' views of classroom behaviors of teachers and students within their own settings was almost entirely focused upon what the individual teachers did and said during the taped segments of their classes. Upon observing their fourth grade colleague, the teachers remarked upon the calm that she seemed to effect amongst the students; one respondent saying that her voice was "like ether" in her class. Two teachers noted the way in which she redirected an inattentive student by inserting his name into her remarks to the group, and remarked upon the subtlety and the respect of this type of correction. That she behaved respectfully struck most of the viewers as they attended to her tone of voice.

The high school foreign language class elicited remarks about the teacher's energy that mirrored the Mizuhiki teachers' comments:

> Half of the comprehension is in the animation of her voice. She's got their attention.
>
> She's like my math teacher; you keep your eyes on her and listen every minute.
>
> The kids know what to expect from these things. So engaged; so enthusiastic. Kids know that and expect that. Her love of teaching comes through. They're going to intuit what they don't understand. She pulls it out of them.
>
> She loves what she's doing. She's able to change her tone. Now, she's flying with her arms! It's neat to see our other colleagues.
>
> Kids like to be told stories. She's taking them back to when they were little. Sounds like she's having them play a part. They're not just being talked to; they're engaged.

The admiration that the High Ridge teachers expressed for their colleague revealed an assumption that her teaching was resulting in effective learning on the parts of the students. Only one High Ridge teacher remarked that she assumed the students understood the teacher, but she could not detect that understanding from the clip shown.

The final High Ridge clip of the male fifth grade teacher elicited no comments, or even astonishment from the High Ridge teachers, who, I assume, accepted his mode of attire as part of the norm for male teachers on a hot day. Instead, they noted the warmth of his voice, the peacefulness and calm of the classroom, despite the antics of three students who made faces at the camera. His explanation of a strategy for working on an assignment came up as a suggestion, and not a command for all students to perform identically.

> He's very quiet and soft-spoken. They're listening to him. He has a great connection with them; very engaged. He cares; a different way of caring, and they respond to him.
>
> He ignored the kids hamming at the camera and it just stopped on its own.
>
> He validates students' ideas by restating. He clearly states the instructional mores, shares expectations of success, and uses a serious tone for important information.

The respect he evidenced towards students was returned to him by the students, according to comments made by four teachers, but all of them alluded to the peaceful atmosphere of the classroom, and the quiet and purposeful engagement of the children. That this teacher's tone of voice was both calm and invited mutual respect, seemed to support the interview data that placed mutual trust and respect as among the most important things that a teacher brought to the classroom. Moreover, teachers in the High Ridge group, as a group, noted the caring that their colleagues demonstrated as they worked with students in their classrooms; another significant issue uncovered in interviews.

It is interesting that the Mizuhiki teachers noted the students' behaviors while the High Ridge teachers focused upon the teachers themselves. The invitation to comment was identically delivered to the two groups, "As you watch these videotaped segments of

classes, please tell me what strikes you as interesting." The High Ridge teachers did not reflect the Mizuhiki teachers' concern about student discipline. Their remarks arose within a culture that may pay a high degree of attention to outward behavior as representative of both learning and receptivity to others' messages, as revealed in the comment about form leading to mind. For the High Ridge teachers, the remarks centered more often on the expression of calm connection to students, and of the mutual respect that they saw evidenced in the behaviors of teachers and students. The admiration for lively behavior was expressed by both groups of viewers. The High Ridge classrooms showed evidence of the owner's personality in ways that the Mizuhiki teachers seemed to admire. That the participants were all open to viewing taped segments of their counterparts in their own classrooms fulfilled one of the goals of the sister school relationship that was intended to foster dialogue between teachers.

Both groups of teachers were attentive to teacher engagement, without specifically using the term. As the Mizuhiki teacher in the clip praised her children, or evidenced delight in their performance, teachers remarked about her strong commitment to students and to their success. The two teachers from High Ridge who used soft tones of voice and made eye contact with individuals were noted by viewers from both cultures for being sincere and for their warm styles of communication. The energetic secondary teacher struck most viewers as making it possible for the students to understand the material through her animation and evidence of effort to help her students succeed. All of these responses lead me to believe that a collectively defined notion of teacher engagement contains elements of sincerity and warmth; an invitation to relation that is evidenced by the teacher's affective behavior towards students. More important than the

evidence of high energy, I believe, was the recognition that the students' success mattered to the teacher, as it was interpreted by the viewers. This connection to students is essential to engagement, but it seems preceded by the open receptivity of the individual teacher to welcome students into the relationship of the classroom.

Pivotal Concerns

Positioning

How teachers positioned themselves, whether separately and in front of the class as audience, or intimately at eye level, is a pivotal concern for the participants in this study. For the Mizuhiki teachers, proximity seems to diminish as students become older, and the distance is further enlarged by the use of the blackboard as a teaching tool. For the High Ridge teachers, the physical closeness captured on the videotape is typical of many classrooms, irrespective of the grade level. What is striking to me is that the High Ridge teachers saw the positioning of the teacher's body relative to the students as an attempt to diminish the status differences between teacher and student. When diminished, the ensuing equality of relation is an example of how teachers may be committed to a form of engagement with their students. During the in-depth interviews, it was noted again and again that teachers who were inspirational had recognized the student as an individual. This closing of an institutional distance appears both deliberate and sought after. For the Mizuhiki teachers, comments about the ideal of love for students did not appear to play itself out in one's physical proximity, except within younger grades, when signs of affection between student and teacher are more typically expected. As an example of a democratic value, the closing of space between student and

teacher seems an important element to consider, both in terms of mutual respect and engagement.

Mutual Trust

That mutual trust played a role in the engagement of the teacher was evident in the comments about how well-behaved the Mizuhiki and High Ridge students were, irrespective of their cultural setting. The fifth grade teacher apparently trusted his students to work outside of his classroom, and they had merited his trust by following his directions in the past, and proceeding to quietly meet his standards for independent work during the taping of this segment. As the fourth grade teacher moved from group to group in her classroom, the students working outside her gaze seemed to be on task. The concern raised by one Mizuhiki teacher that children in Japan might be fighting or drawing occurs to me as a limit to the trust between teacher and student, as I view trust from my own cultural position. Further, that the High Ridge students could be trusted to sit in relaxed positions, with or without a beverage, seemed to again test the limits of trust among the Mizuhiki teachers, but raised no concern among the High Ridge teachers who assumed that being attentive was not a function of the body, but of the mind. The High Ridge teachers' assumptions were that minds of the students were active, despite their informal postures. The Mizuhiki teachers were more alarmed by the lack of proper form being a sign of lack of good thinking.

Discipline

Student discipline, whether it is a function of an internalized system of self-imposed control or an externally imposed set of cultural expectations, seems to be at the level of a shared pivotal concern for the participants in this study. As I think back to my

second visit to Mizuhiki, I am struck by the memory of two sixth grade girls who came to ask me a question. "Do you have bullies in your school? What do you do about them?" Bullying has been an issue of public attention in both Japan and the United States. It was interesting that these two representatives came to find out what the solution to this problem of student discipline was in my school. When I told them that bullies in my learning community had to work very hard to repair the damage to the individuals and to the community that their behavior had caused, and that the faculty worked very hard to help them become more empathetic, the girls left with that message. I am not certain that they were satisfied with an answer that required time and response from the bully, just as I am not certain that students at High Ridge are always satisfied with the longer-term response. The desire for swift retribution is understandable, but I am led to believe that it does not effect change in the negative behavior. Indeed, it may well escalate it.

For the teachers in this research study, the concerns over student discipline lay beneath their admiration of students caught on tape performing well, working independently, listening intently, and interacting with feeling with their teachers. The internal controls evidenced on the tape are the product of students' experiences in two different educational systems. Learning appropriate behavior is a precursor in both cultures to learning subject manner. I think that the evidence of teachers engaging with their students in ways that elicit acceptable behaviors is a strong call for the primacy of the intense interpersonal connection between teacher and student that leads to the acquisition of knowledge, skills, and dispositions.

The reflective dialogue of this part of the research study revealed interesting notions that each group of participants had about teacher positioning and engagement,

student discipline, and mutual respect as the participants interpreted these from the video clips. The first pivotal concern that seems to clearly present itself from their responses is that of teacher positioning. Both groups attended to the movement, evidence of energy, and placement of the teacher with relationship to the students. The second pivotal concern involved student discipline, and the various ways that it was interpreted by the participants as they viewed the videotapes. As we observe one another in our own settings, behaving as we are accustomed, we tend to ignore our own habits of positioning ourselves and of our individual behaviors. The CCCRI method calls our attention to those things to which we are often blind in our own setting. As we take one step backward, as if to frame our setting through use of a broader lens, some of the general features begin to stand out. Perhaps the invitation to attend to the striking features brings to mind issues or concerns that underlie some of our previously unexamined assumptions. The facilitation of this process may well rest upon the method of CCCRI, but holds out some requirements for sustained dialogue in an environment that is committed to fostering respectful discourse among all members of the learning community.

Interpretation of Data

A study this size prohibits generalizability while it encourages further investigation. Thirty teachers, American and Japanese, are not representative of their countries, nor of their professions within those nations. Yet, 30 voices collected for the purpose of cultural dialogue merit being heard for the messages conveyed by those voices. Like the intimacy of chamber music, one can choose to follow the single melodic line of one voice, or lean back and consider the piece as a whole, woven from many

different textures of voices. This study's invitation to readers is open to those who would trace a single voice or follow the analyzed themes above.

Ultimately, the results of this study invite future dialogue on the meaning of teacher engagement and its role in sustaining professionals in their careers. For these participants are fed by their relationships with students, even as they nurture the students themselves. None of the interviewed teachers claimed that they were uncertain about their choice of career, and none seemed close to a stage of burn-out, despite the many confessions of hard work. None claimed that low wages or social status had entered into their thinking about either selecting or remaining in their chosen career. What sets these participants apart from the war-weary, under-performing teacher characterized so often in American media is their dedication to students and to their schools. These are the voices of hope for the profession. I am optimistic that this study serves as an affirmation of their love for teaching.

I believe that their words hold out hope for the future of teaching as a noble profession and as a commitment to the development of future global citizens. These representatives build relationships with students, and in so doing, they set an expectation among the students that models care, concern, and long term connection. Just as they have modeled themselves after inspirational teachers and colleagues, they are passing along a tradition to a new generation of teachers who may one day represent the norm of an educator in schools that foster care.

> The fundamental aim of education is to help children grow in desirable ways. This is best accomplished by modeling, dialogue, practice, and confirmation...Modeling may be more effective in the moral domain than in the intellectual because its very authenticity is morally significant. Dialogue is essential in education.
>
> Noddings, 2002b, p. 287

There is a goodness of fit in the results of this study to the three writers cited in the conceptual framework and theoretical orientation chapter. These participants avowed an obligation to care for students in relation. While they did not choose to declare themselves as committed to an ethic of care in so many words, they have revealed an ethical commitment to care through their descriptions of creating a bond with students and of being ready to provide care. I am moved by their love and their readiness to enter into relation with new students each year. Indeed, Noddings' requirement of, "I am here," (Noddings, 2002b, p. 301) is met by these individuals.

Much of the concept behind the Schoolhome's three C's of care, concern, and connection is represented within the participants in this study. With twenty-four participants making the connection between parenting and teaching, both in its affect and in their sense of compassionate guidance, the goal of bringing a more coherent domestic relationship into school appears to have been in place both at High Ridge and at Mizuhiki. Children in both schools seek out their teachers for comfort and reassurance. At High Ridge, many classrooms reflect the teacher's sense of ownership and identity. With that sense of "home" also came responses of those who called their work "my second home."

Noddings, too, looks at the role of teacher as the nurturer of both the mind and the character of students. In describing the "moral interdependence" (Noddings, 2002b, p. 223) that is found in "the best homes," (Noddings, 2002b, p. 211) she creates a bridge of coherence between the endeavor to teach in the home, and the endeavor to teach at school. Both settings should provide children with the experiences and guidance to be reflective and analytical in their thinking. Mizuhiki and High Ridge teachers presented

themselves in this study as nurturers within the walls of their classroom homes. The caring communities in which these participants work offer programs such as community service opportunities which, in Noddings' words, support "educating for private life" (Noddings, 2002b, p. 292). Both Noddings and Martin seek to prepare students for future interpersonal conduct through the integration of lessons to boys and girls that will help them in their future professional and domestic lives. The teachers in this study seemed to be exemplars of coherent selves, comfortable in both home and school settings, and committed to building and sustaining relationships that enhance their work in both places.

It is reasonable to ask whether the fifteen High Ridge and fifteen Mizuhiki teachers are representative of the faculties at their respective schools. If so, perhaps the vision of Jane Roland Martin in 1992 has come closer to reality in the intervening decade. Neither Martin's curriculum goals, nor any curriculum, entered into the design of this research. It seems plausible, however, that teachers who care so deeply about the individuals in their care might be inclined to consider the skills necessary for a lifetime of living as well as those skills necessary for purposeful inquiry into new and ancient ideas. It would be an interesting study to examine teachers' beliefs about curriculum standards and student learning in a future investigation.

The notion of respect that Sarah Lawrence-Lightfoot examined in her book of the same name (Lawrence-Lightfoot, 2000) may be present in the places where these teachers spend their days in attentive and respectful listening and dialogue. The participants in this study are not single case studies of single individuals possessing unique qualities. Rather, they are unique individuals possessing common and admirable traits that are often undisclosed in the busy-ness we call schooling. Just as Lawrence-

Lightfoot has devoted her career to the creation of portraits of schools or members of professions, it was my intention in this study to represent larger numbers of people of a common career in order to examine the least visible, and perhaps the least honored aspects of their devotion to teaching; a commitment to encounter.

"The enculturation of caring and democratic virtues requires that children practise [sic] the kind of inquiry in which these ideals are constructed...They are appropriate aims of public education" (Gregory, 2000, pp 457-458). Gregory has argued that care is a goal of democratic education, and that the habits of acquiring a belief are those habits which may be taught in schools. Since it is possible to foster an environment where caring is a valued ethic, and behaviors that are caring emanate from a commitment to this ethic, it is possible, therefore, to build a community of educators united on common ethical ground. In order to complete this thought, I must add that engagement, for the purposes of my argument, emanates from caring. This commitment to care for one's students can flourish within a school community. The members of the community must be persuaded through example and encouragement that the democratic aims of caring and justice are within their scope of obligation. Many the recalcitrant child who has cried, "You can make me do this, but you can't make me like it!" So, too, the potential objections may arise from teachers who have been distanced from the endeavor to be part of schools that help make good people. "We want school to be places where it is both possible and attractive to be good" (Noddings 2002a, p. 9). Care theorists and school practitioners can be united in the goal to move children towards an ethical or moral ideal by building an environment where goodness, care, and kindness are the hallmarks of human interactions. I will address the mechanism for how this can happen in Chapter Five.

Dwayne Huebner claims that "Teaching is an act of caring- caring for the world and another human being" (Heubner, 1996 p. 270). Schools that foster caring are schools that have had the courage to self-examine and to move towards an ethical ideal. Huebner is concerned that school power structures which silence the voices of teachers and students are ones that contribute to the continuation of oppression. "As teachers become moral exemplars, students will have images or models of what it means to be moral and ethical in this technically complicated and socially diverse world. Exemplars of moral agency are necessary if moral values are to be honed" (Heubner 1996, p. 271). He goes on further to claim that teachers cannot be exemplars, nor can they provide opportunities to students in environments that do not value ethical ideals. The implications that Huebner's argument hold for the formation of educational policy will be addressed in the next chapter.

This research invited comparison of teachers from two cultures, and revealed common ground as expressed through their dialogue. The sister-school relationship may have been at the heart of the dispositions that came to the discussion, for sisters care for one another, they are often more alike than dissimilar, and they most often share a similar moral orientation. Both my questions as a researcher have been answered through the dialogue, and the goals of the sister-school relationship appear to have been met.

The questions that arise for me now are how to sustain the conversation in the future, and how to bring other educators into the discursive space that has been claimed by these 30 voices.

CHAPTER FIVE

IMPLICATIONS

Summary of This Study

This research study investigated teachers' reports of the sources of their motivation to engage with students, and found that there were some common sources: the influences of former teachers as models, the influences of colleagues within the profession, their love and affection for students, and an obligation to care for students. Essential to almost all of the participants prior to the building of a relationship was the establishment of an environment that encouraged a mutuality of trust. This was explained as interdependency, or *amae* in Japanese, and describes a reliance within relationships that permits one who needs care to depend upon another to meet that need. The reciprocity of the caring relationship, according to the ethics of care as articulated by Nel Noddings, requires a dyad that places obligation on the carer to meet the needs of the cared-for while requiring a response of recognition and acceptance of the care from the one who receives it. The conceptual framework for this research points to common ground shared by the ethics of care and *amae.*

Both groups of participants in this study revealed common ethical motivation in their efforts to engage with students as evidenced in their descriptions of the responsibilities of a good teacher. None described his or her behavior as specifically

oriented towards an ethic, nor did any respondent refer to specific ethical training that guided him or her towards this stance. Despite the cross-cultural nature of the study, participants did not reveal indications of differences in their motivations, nor differences among the influences that have led them to adopt an ethical position to care for students. All of the members of the two groups believed that their reasons for choosing to become teachers were still valid in keeping them committed to teaching.

Teachers in this study who also participated in the CCCRI (Cross-Cultural Comparative Reflective Interview) signaled pivotal concerns regarding student posture and behavior as evidence of discipline, as well as regarding the positioning of the teacher in the classroom during interaction with students. Both groups were attentive to students' behaviors within the classroom setting. As for the positioning of the teacher, both groups referred to the proximity of the teacher to students (seated on the floor, or standing in front of the class), noting implied intimacy through direct eye contact, energetic engagement with students, and tone of voice.

The pivotal concerns point to some differences of expression between the two groups of teachers. For example, Japanese teachers observing American students, attended to the posture of the students, and questioned how the children could learn effectively when their bodies did not appear to be in a position for learning. American teachers were attentive to a teacher's position at students' eye level as an indication of diminished social distance; a more politically centered way of viewing the placement of the adult within the interpersonal dynamic of the classroom.

In order to consider some of the implications from this research, I have identified three areas of educational practice and research where further investigation may prove

fruitful. I will argue that dialogue is an essential element of each area, and that the fostering of such exchanges is the responsibility of each member of a learning community.

Implications for School Policy and Teaching

This study revealed a disposition to care that each of the participants described. I believe that this capacity to care for one's students is a desirable quality in teachers, and this quality stands at the center of the ethics of care. There exists, however, a certain tension between the discovery of a desirable quality in a teacher and seeking to have this quality manifest in each faculty member within a school. Noddings warns that, "many of us feel that insistence on universal models is a form of cultural arrogance" (Noddings, 2002a, p. 22). How might this tension be resolved? Noddings, again, offers a possible answer in her articulation of the ethics of care, for this is an ethic which arises in encounter, and is as deeply individual and personal as are those who meet in encounter. Therefore, no one model of encounter and response is like another; each arising as a unique interaction, but leading towards a definition of the self as an ethical person. Noting that no single representation is desirable or possible, then, can relieve the tension.

It seems that the best way to foster a commitment on the part of teachers to open and caring encounter with students is to encourage the development of an environment in which this can happen freely. Such an environment, where care and trust flourish among the adult and child members of the school offers fertile ground for the development of care and trust among all of the community members. "...[T]he first obligation of schools is to make care manifest in their structure, relationships, and curriculum" (Noddings,

2002a, p. 38). Rather than requiring that all members of the community provide care, work towards that ideal may happen as a result of multiple encounters that strengthen each moral agent as a carer, and support models of care. The models themselves are likely the adult members of the community.

A recent sampling of ten on-line documents that offer codes of conduct for teachers reveals an international level of attention to teacher conduct, but not to teachers' attitudes or dispositions. The documents, in English, indicate attention to the responsibilities of teachers to conduct themselves in a right manner. For example, the General Teaching Council for England (www.gtce.org.uk) has produced a "Code of Professional Values and Practice for Teachers" which describes the responsibilities of a teacher to be prepared for instruction, to cooperate with colleagues, students, and parents, and to "use professional judgement to meet those needs and to choose the best ways of motivating pupil success. They use assessment to inform and guide their work" (www.gtce.org.uk/gtcinfo/code.asp). Evidently, the efforts to prescribe the role of the teacher are limited to describing classroom support for the acquisition of knowledge and skills.

The British Columbia Teachers' Federation (Canada) offers guidance for more personal connection to students in their first statement within the Code of Ethics: "The teacher speaks and acts toward students with respect and dignity and deals judiciously with them, always mindful of their rights and sensibilities" (www.bctf.ca/About/MembersGuide/code.html). Still, the encouragement to build strong interpersonal relationships is not yet present. However, teachers are admonished to maintain a certain degree of alert awareness to that which can be litigated (students'

rights) and to those 'sensibilities' of students that represent what I would argue stand as an important aspect of a student's developing character. There is substantial difference, I contend, between respect for a student's feelings and the commitment to engage with the student in a caring encounter. The former elicits from the teacher an appropriate level of awareness of the emotional well being. The latter moves beyond benign awareness to an attentive obligation to know the student through encounter and care.

The United States' largest professional union for teachers (The National Education Association) has a "Code of Ethics of the Education Profession" that includes eight points referring to the teacher's responsibility towards the student. Coming closest to an interpersonal level is that statement that a teacher "Shall not intentionally expose the student to embarrassment or disparagement" (www.nea.org/code.html). This statement, like the one above from British Columbia, acknowledges that there are aspects of a student's humanity that fall into the realm of feelings, but this document urges the teacher to do no harm. Like the physician who swears by the Hippocratic Oath, a teacher must conduct herself in a benign fashion. It is just this very requirement of doing no harm that leaves this code and those above insufficient in meeting the ideal of encouraging students to grow in ways that lead them to become participants in a caring society.

It could be argued that in delineating those negative behaviors which are not supportable amongst teachers, one might deduce those which may be encouraged. It becomes a knotty problem to codify all that should be avoided, and it requires a substantial leap of faith to assume that the deductions individuals make will result in schools where children's capacities to both learn and learn to care can flourish. Codes of

conduct may also risk functioning as efficient systems that can inhibit teachers from making judgments that flow from their obligations as carers. By their articulated presence in contracts, from their source in administrative systems that can terminate employment, codes of conduct may viewed as oppressive efforts to control teacher behavior. The codes themselves, such as the one proposed for Waukesha, Wisconsin teachers (www.jsonline.cim/news/wauk/apr01/conduct24042301) appear to appropriately seek to prohibit egregious behaviors such as sexual misconduct or requiring students to perform personal errands for teachers. Only the conduct policy for Queensland, Australia, introduced the notion of trust in the relationship between student and teacher:

> "[T]eachers have a responsibility to protect the interests of students; to respect the trust involved in the teacher-student relationship, to accept the constraints and obligations inherent in that responsibility, and to assess student work fairly, objectively and consistently.
> http://education.qld.gov.au/strategic/policy/conduct

When schools turn to writing policies that govern teacher behaviors (along with the consequences that arise from misbehaviors), the tendency is to limit the focus to only those behaviors that can be objectively observed, confirmed, and subsequently used in legal argument. I have been unable to locate examples of policies that lead one towards an identification of what might be called 'best practice' statements, and the documents I have searched appear free of language that implies dispositions or emotions.

This limitation may actually hold open the possibility of moving beyond the concrete level of policy writing to a higher road for teachers committed to engagement with students. Just as it may be impossible to entirely suppress feelings of joy or sadness, it may be equally impossible to suppress the desire to meet one's students in relation. Cognizant of all the admonitions that guide them away from impropriety, teachers still

have the freedom and opportunity to realize caring encounters. If school leadership has the moral courage to sustain dialogue about care, to model and to foster caring behavior amongst the faculty members, and to affirm in the faculty and students the expressions of care, there is a chance that schools may become centers of care. Instead of being dependent upon policy statements that delineate wrongs and consequences, the focus may be shifted to encouraging moral behavior and its own consequences.

When I consider the participants in this study, it is realistic to conclude that these representatives of their respective schools are caught up in the endeavor of sustaining caring relationships among both their colleagues and students. For the students and parents whose membership in the community draws them into relation, the care that may be evident in individuals may be further extended to the group.

Noddings cautions us that the ethics of care is not a form of utilitarianism, yet it places emphasis upon each person's move towards an idealized ethical self in relation:

> ...Care theory is consequentialist. It asks after the affects on recipients of our care. It demands to know whether relations of care have in fact been established, maintained, or enhanced, and by extension, it counsels us to consider effects on the whole web or network of care.
>
> Noddings, 2002b, p. 30

In this regard, one can conceptualize the perpetuation and maintenance of a community committed to care. As a descriptor of the people and the relations within the community, it holds open a promise for the education of students that cannot be realized through codes of conduct that define negative behaviors and ensuing consequences. Yet, an organization united in its efforts to build caring relationships does not shrink away from condemning that which harms others. Instead, the key to education lies in pointing out the harm to the individual, working with that person on making appropriate and

connected efforts at reparation, and continuing a dialogue that will help prevent future such acts.

This sequence calls to mind the interdependency that is modeled in *amae*.

> [Interdependency] emphasizes the interactional nature of reciprocal behaviors emerging out of affiliative relationships in which partners need and use each other in various ways....[I]nteractional formulations have made it possible to visualize the complex ways in which persons actually lean on each other and provide support throughout the lifespan.
>
> Johnson, 1993, p. 35

If we were to employ the notion of *amae* as a descriptor for teacher and student behaviors, we would come up with ever-changing dyads within classrooms wherein the child can confidently suppose that the teacher is prepared to meet a need in a caring way. The child, in response to having the need met, also learns to demonstrate a level of appropriate response to the teacher. One Japanese standard that is used to describe a good child is to note that she or he is able to be interdependent, and students' work within a group is highly valued.

Within an American school community, an emphasis on interdependence would go far to influence collegial relationships among faculty and teacher-parent relationships, as well. While *amae* relies heavily upon interpretation of subtle nonverbal cues that express need, it may be time for Westerners to explore more fully the notion of interdependence through learning to anticipate needs prior to their being acute. Rather than disparage an intuitive approach to meeting students' needs, one might look upon that as a desirable quality within a teacher.

The implications for further explicit consideration of the connection between care theory and *amae* may begin with attending to the common ground that these two philosophic approaches share. I would expect that the tension between the more verbal

nature of the ethics of care and the nonverbal aspect of *amae* may provide opportunities for rich analysis.

The genuine expressions of affection and attention described by the two groups in this study point to a beginning of a potentially rich cultural dialogue. Sustaining this dialogue and carrying it out beyond this first notion of teacher engagement may reveal more about the qualities of the faculty in these two settings, and other settings, as well. In order to accomplish this, one must seek participants who are open to a discussion of beliefs and experiences. They will need to be open to an examination of the meaning that their experiences have for them. This requires both a commitment to encounter as well as a more system-wide commitment to supporting discussions that move into the realm of feelings and beliefs and meanings. Such territory may be largely uncharted in school administrators' experience. However, it should be possible to take comfort in the potential for meaningful dialogue that may ensue. School administrators can begin by asking the questions about the meaning that teaching holds for their faculty, and then step aside so that the discussion can flow. Inviting other schools into the process, whether through actual encounter or through reports of studies like this one, can further the legitimacy of the dialogue as well as encourage its continuation.

Further study might additionally examine whether policies such as those described in this section go far enough in describing valuable dispositions of teachers. Policies may inhibit expressions of care on the part of teachers, especially if a school district's goal is to avoid harm to children. One might seek to ask if statements that prohibit improprieties effectively reach further and dampen the motivation of teachers to engage with students. It may be fruitful to study the ways in which other caring

professions meet the needs of clients or patients while maintaining appropriate ethical conduct.

Surely other policies exist in the over-arching mission of education. Those policies are directed towards curriculum management, financial protocols, or transporting pupils, just as examples. For the purposes of my argument, however, I have sought only to consider the connection between those that govern individual propriety of behaviors and language of teachers. The indication from the results of this study lead one to wonder whether there may be unspoken expectations for teachers. Each of the participants in this study can be considered a fine teacher, either by self-admission or by identification by school authorities. Each participant exhibited a disposition to care for students, and the desire to continue in the profession for the extent of her career. It may be worth further consideration to look into whether one might seek to extend care theory to the broader policy areas that include curriculum management, financial protocols, or pupil transport. The promise held open by Noddings for an ever-broadening circle of the impact of the ethics of care indicates potentially rich investigations to come.

Implications for Teachers

Teachers' work is both strenuous and emotionally depleting. It requires a capacity to replenish oneself for repeated encounters with no guarantee of success. It is inherently risky business; its paths paved with potential failures, and the acknowledgment of one's efforts is often postponed for many years by the nature of student growth and development. Teaching and learning are inherently incomplete endeavors.

Teachers in this study point to a group of individuals not only willing to take the risks of entering into new relationships each year, but satisfied to wait for uncertain outcomes. They modeled a capacity for embracing changes and for either delaying gratification, or finding it in the moments of care. They seemed willing to express deeply emotional experiences or those that were more spiritual than has been common in my experience as an educator. As internally contradictory as it may sound, I found these participants to possess a certain strength in their vulnerability. Lawrence-Lightfoot sees vulnerability as essential to dialogue. "Making oneself vulnerable is an act of trust and respect, as is the act of receiving and honoring the vulnerability of another" (Lawrence-Lightfoot, 2000, p. 93).

I was drawn to the way in which the teachers in this study were attuned to the needs and interests of their students. Heesoon Bai has described this notion of attunement as "harmony-perceiving and harmony-making." (Bai, 1998) The teachers in this study placed their students ahead of curriculum, and interpersonal engagement before engagement with subject matter. If, as Bai suggests, the oppressive nature of teaching as evidenced in the 'command' of subject matter and the 'control' of a class, can be turned into the attuning of the hearts and minds of students to "harmony and integration" (Bai, 1998), then these exemplars of the profession may be moving in the direction that will shape "humanity: how we live with each other, with our selves, and with the environment at large" (Bai, 1998, p. 5).

This leads me to consider how one might look ahead to retaining such teachers in the profession, and attracting those of similar dispositions and capacities. The first requires a commitment on the parts of schools and school administrators to foster

environments that model, encourage, and support care as an ethical ideal for all members of the learning community. The second may require a revolution in the way teaching is regarded as a profession.

Essential to the first endeavor is dialogue; frequent, open, non-judgmental, and cherished for its own sake. This requires time within each week, and the modeling of respectful attention on the part of all who come together for the purpose of examining teaching. I return to the frequent comments I heard in my interviews:

> I've never thought about this before.
> I didn't know I even knew that.
> I've learned so much just by talking.

It would seem that efforts behind the professional development of teachers might be directed towards looking at ways to connect colleagues in many new interpersonal ways. Those already pre-disposed to dialogue can benefit as much as those new to my proposal for a new type of professional responsibility. Those comfortable with the experience of building their own understanding through narrative may serve as models of both care and respect for other colleagues. Personal narrative accounts of teachers' lives, both oral and written, may go far to enhance the understanding of the profession both within and without. As teachers are recognized and validated for their commitments to create an understanding of their practice, I believe that the dialogue will be self-sustaining.

The second requirement, that of a shift in the way the profession is regarded may demand that the value of teaching as a career be placed alongside other caring professions, and be recompensed in ways that support that value. This has been a discussion throughout the past three decades of my career, and my one hope is that

studies such as this point to exemplars of the profession whose social value is indisputable. Our future studies can move this effort along by focusing more upon the impact of teachers on the moral goodness of schools than upon the scores obtained on standardized tests.

The pre-service training of teachers may be an area that can consider the interpersonal qualities that can be identified and fostered in programs that bring the culture of dialogue into the lives of teachers. Further, some consideration may be in order to study the dispositional profiles of teachers such as those in this study, and consider other factors besides those of early and current models that may have led them to their career choice. The teachers in this study appear committed to their careers for a substantial number of years. If retention in the teaching profession is a contemporary American concern, then a study of factors in addition to the personal reward of engaging with students (as expressed by these teachers) may indicate ways in which schools and school districts may work in order to retain committed professionals.

The teachers in this study were largely influenced by predecessors to whom "they mattered." The elevation of each child to a position of "mattering" to an adult is an act both of respect and of commitment to the development of moral character. The perpetuation of this behavior on the parts of teachers implies a certain freedom to see their role as including nurturing and confirming. The continuous invitation to encounter is best sustained in environments that acknowledge that the value of schooling lies in relationships built, rebuilt, and supported each year of a student's development. The teachers we are today will largely determine the teachers who succeed us in the future.

Implications for the Use of CCCRI

We should hold up Japan as a mirror, not as a blueprint.
White, 1987, p.8

The purpose of this study was not to conduct a direct and critical comparison of American and Japanese teachers. Rather, as Merry White has suggested above, to use both Japan and the United States as mirrors that help us see ourselves more clearly. The benefit of CCCRI, as my experience has been informed by it, is that it functions well as a conceptual mirror and invites one to look at familiar settings and players through a new and dynamic perspective. What stands out as a focusing tool is the dialogue that allows both the researcher and the participant to acknowledge where our attention is drawn, and how we are weighing the phenomena we see.

CCCRI is a method used in this study and others in order to foster dialogue and to reveal pivotal concerns held by members of both cultures. As a tool for this study, it revealed pivotal concerns that lay at the heart of teachers' practice. In other cross-cultural studies (Spindler and Spindler, 1993, and Fujita and Sano, 1988) it, too, permitted participants to look at themselves while employing the culture of the other as a tool for enhancing the common place, the taken for granted behaviors in classrooms.

One possible further use of CCCRI is suggested by this study. As a means of enhancing an in-depth interview, it can move conversation beyond the story of the individual and the meaning s/he has made of experience to that experience placed within a cultural context. For example, the participants in this study, having revealed meanings and beliefs and personal history through the process of the interview, had a frame through which they brought that experience into the CCCRI viewing. As such, there were the beginnings of some interesting shifts in focus from the self alone to the self as a group

member or group representative. It would be interesting to examine how the sequencing of in-depth interviews and CCCRI might impact a study.

As a model for ethical and professional dialogue, CCCRI does not necessarily require two or more cultures as distant as New England and Japan. The outcomes of the teachers' attention to the video clips focused upon that cultural difference, but if we were to consider the multiplicity of cultures inherent in any school district, CCCRI might lend itself well as a tool for beginning dialogues amongst the various members of the learning community. I do not limit this use to teachers, however. Students and parents could be participants in studies that look at issues of importance to them.

CCCRI reveals issues that are important to the viewers. As a research tool, I used it with no more than two participants (Fujita and Sano included six participants), and that made it possible to disentangle and code responses with some ease. Comparative coding of responses revealed the pivotal concerns. If CCCRI were used as a problem-solving tool, it might have value in resolving issues that are difficult to negotiate. As a non-research tool, groups may benefit from the dialogue that arises as they view what is familiar to them through the objective lens of a camera. The use of CCCRI may have a far broader application than as a means for comparing two different national cultures, for it can affirm beliefs while still opening and encouraging an examination and questioning of those beliefs. Further, the ensuing attention and dialogue fostered through CCCRI may well satisfy the moral aims of the ethics of care along with the interdependency of *amae.*

Summary of Implications

- School environments that model, foster, and sustain caring encounter should be identified and encouraged.
- School leadership may shift its focus to the consequences of moral behavior from current codes of conduct that delineate negative behaviors and consequences.
- Explore common philosophic ground in the ethics of care and *amae*.
- Encourage further dialogue concerning care theory and *amae*.
- Compare carers as teachers with others from caring professions.
- Support dialogue in schools among colleagues.
- Call public attention to the teaching profession as a caring and moral endeavor.
- Consider training pre-service teachers in caring behaviors.
- Rely upon experienced nurturing teachers as models for colleagues.
- Consider using CCCRI along with in-depth interviews as a means of framing a participant's responses to video clips.
- Consider conducting a study that reverses the CCCRI sequence used in this study and compares responses.
- Consider the use of CCCRI to study micro-cultures (e.g., within school districts), and not just to produce international comparisons.
- Consider inviting non-teachers to participate in CCCRI studies (students, parents).

Implications for Me, as an Educator

It is at once challenging and curious for me as an experienced educator, to seek to understand something so fundamental as engagement. This study has been an effort to place myself in a position of 'not knowing' in order to inquire into my own understanding of what motivates others to build connections with students. This inquiry placed at risk all of the assumptions and the habits borne of three decades in the classroom. Central to my interest has been the experience of conducting research that "makes the familiar strange." The reward lies in my having assumed a more curious disposition regarding encounters. I had previously identified my own commitment to caring encounter, but it is now more fully shaped and strengthened by the exchanged conversations with colleagues in my own school and in our sister school. Each interview has been a gift.

Affirmation of teachers is not part of the public dialogue concerning schooling. The setting aside of time and attention for the sole purpose of affirming the goodness of teachers, for confirming their moral agency, is not found often in either schools themselves or among the media. Affirmation does not need to be accompanied by extravagant exhibitions of praise and reward. This study has led me to see that affirmation can be woven into the dynamic relationships that are built in schools by caring and compassionate professionals. Once the discursive space has been created it will remain a challenge, in my view, to hold it open for continuing the dialogue about what matters to us as educators. I am committed to holding space open for more dialogue.

Cross-cultural studies are designed to identify and to compare degrees of difference. Especially among those studies that examine Japanese and American schooling, the predisposition seems to be to assume that there will be differences that will lead one culture to seek ways to be more like the other. In my continuing work with our sister school, I foresee continuing the dialogue about our beliefs and our lives, as an effort to identify and to celebrate our commonality. There is so much to be gained by looking at oneself as seen by others. The first benefit may be a better understanding of one's own beliefs and practices. Secondly, there comes a disposition to inquire into the sources of those beliefs. Finally, critical analysis and examination may be followed by resolution to keep those commitments that matter most, and to seek avenues of change where necessary. To be held and to hold oneself in esteem may serve to regenerate the most experienced teachers and to encourage novice educators.

The understanding that comes from a comparison of the ethics of care and *amae* poses an interesting affirmation for me in my work. Response, both natural and guided by commitment to my ethical ideal, seems more justified than ever. I have renewed my own commitment to encounter through attention, intuition, and dialogue. In this regard, I may make my best efforts to serve the members of my community during the rest of my career.

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APPENDIX

IRB # 2519
Zurawel, Rosemary

INTERVIEW QUESTIONS

Respondent Code: (Circle) F.E.#_____ B.A. #_____

1. When you consider your role as a teacher, what do you see as most important to you in your interactions with students?
2. Have there been course work or training that have led you to adopt this behavior?
3. What have those courses or training sessions been about?
4. Has your approach to working with students been affected by other teachers you have known?
5. In what way(s)?
6. What do you believe are the most important things that teachers bring to the classroom?
7. Can you identify some of the behaviors of the truly great teachers whom you have known? Please describe them.
8. There is quite a lot of published material concerning the role of the teacher in the lives of the students in a classroom. Could you comment on any that you believe has influenced your work with students?
9. What were some of your reasons for choosing teaching as a career?
10. Do you find those are still valid reasons?
11. What other career might you have chosen, if not teaching?
12. As a teacher, what goals do you hold for yourself in the future?
13. When you work with students, are there any particular beliefs that you have about them that guide you? For example, do you believe that all children are capable of learning? Are there other beliefs that you hold?
14. In your opinion, what could contribute to your professional growth as a teacher?

15. What are the responsibilities of a good teacher?

16. Would you please describe any interactions with students that you believe are not good for teachers to employ?

17. Are there any times when you see yourself as both teacher and parent to students? If so, can you describe this sentiment?

18. Please describe what you believe are positive interactions between a teacher and his/her students.

Before watching the videotape:

Now I am going to show you videotape of several teachers. As you think about the teachers in the video, I will ask you to tell me what strikes you as interesting.

Sample Interview Transcript

1. When you consider your role as a teacher, what do you see as most important to you in your interactions with students?

FE 10 Communication of the heart; spiritual communication is very important. I've been trying to communicate with children, heart by heart; soul-to-soul.

FE 11 In addition to communication it is important to understand each child; what characteristics he or she has; he wants to know them clearly. Each child's characteristic.

2. Have there been course work or training that have led you to adopt this behavior?

FE 10 Not any in particular; there is no lecture or training. My experience told it to me, but I can't mention any particular lecture or training course, but there might have been some training courses or lectures which implied such a thing. I, myself, have concluded it.

FE 11 Teachers are posted to other schools every 5 or 6 years, the two preceding schools, two schools ago, at that school, the understanding of children was much focused upon and many researches or studies have been conducted. Through study in that atmosphere, I knew it.

3. What have those courses or training sessions been about?

[skip]

4. Has your approach to working with students been affected by other teachers you have known?

FE 10 Not only do I have some belief that this is the image of my ideal teacher, but I found some models of a good teacher so they taught me what a teacher should be.

FE 11 I think it's important to know or to realize what is unique to myself. In addition, I want to learn I want to learn much from good models and good teachers.

5. In what way(s)?

FE 10 Model teacher- high professionality; they can plan for themselves on their own. The good model as a teacher can speak frankly with everyone, be frank, including myself. He can express his own opinions and judgments. Highly professional.

FE 11 Such teachers showed me how to interact with children warm-heartedly and frankly how to communicate with children; how to look at children. Model teachers told me such things.

6. What do you believe are the most important things that teachers bring to the classroom?

FE 10 Reliability or trustfulness between a teacher and children.

FE 11 Warm-hearted atmosphere and attention to the safety of children; attention to their health.

7. Can you identify some of the behaviors of the truly great teachers whom you have known? Please describe them.

FE 10 The atmosphere it creates is pleasant. Pleasing, in a good sense

FE 11 The atmosphere created by moving physical bodies; especially when it is with young children.

8. There is quite a lot of published material concerning the role of the teacher in the lives of the students in a classroom. Could you comment on any that you believe has influenced your work with students?

FE 10 no book in particular. Strictly, the question is the relation between the teacher and the children in the classroom.

FE 11 nothing in particular.

9. What were some of your reasons for choosing teaching as a career?

FE 10 Frankly speaking, not because I like children very much, or not because I wanted to be a teacher, but because I entered the Faculty of Education at Kanazawa University and I studied four years there. Gradually I became inclined to be a teacher. So my entrance to the Faculty of Education destined my career; determined my career. I found it very easy to get a job in the world of education. I was able in various ways.

FE 11 I don't know exactly when I realized, but one day, I realized children have many possibilities, academically, or in the view of physical education, so I wanted to help young children improve academically or in sports as a teacher.

10. Do you find those are still valid reasons?

FE 11 Yes

FE 10 Yes

Still happy to be teachers. [laughter]

11. What other career might you have chosen, if not teaching?

FE 11 I never thought of anything but to be a teacher.

FE 10 Agricultural jobs, for example, growing plants or making research on plants. I began to grow plants.

12. As a teacher, what goals do you hold for yourself in the future?

FE 11 Every day I learn, so such learnings will accumulate in the future. If possible, I want to make it useful for other teachers or for students, what I accumulated.

FE 10 I have no particular big goal, but the goal will be determined by seeing children myself. My goal will emerge from interacting with children. At present, I want to focus on students and some day, in the future, something will emerge.

13. When you work with students, are there any particular beliefs that you have about them that guide you? For example, do you believe that all children are capable of learning? Are there other beliefs that you hold?

FE 11 Teaching children, I want to put emphasis on children's willingness what I want to emphasize is not the result, but the process.

FE 10 It is true that every child has the capability of learning, but children differ in their characteristics; in their weak or strong points. I want to know better the characteristics of each individual child and I want to help students to improve their good points; to be better in their strong points.

14. In your opinion, what could contribute to your professional growth as a teacher?

FE 11 To communicate with colleagues and to be with children and other people; it will help me grow as a professional teacher. Communication or interaction with other people will contribute to my professional growth.

FE 10 One: to be richer in quality; not physically, but spiritually rich. The second is getting more knowledge by reading books or published materials.

15. What are the responsibilities of a good teacher?

FE 11 To help students' possibilities to grow greater.

FE 10 At present I'm not so confident; but to get reliability from children. Being trusted by children.

16. Would you please describe any interactions with students that you believe are not good for teachers to employ?

FE 11 To be too emotional and not to say clearly, "this is good." Or "This is bad" or "This is right" or "This is wrong." Not to clearly say.

FE 10 To be imprudent or thoughtless; to show inconfidency; lack of confidence. Human rights of children; not to pay attention to those human rights of children. Do not hurt children.

17. Are there any times when you see yourself as both teacher and parent to students? If so, can you describe this sentiment?

FE 11 I am not myself a father, but often I felt parents are very, very strong in cases of accidents happened to children or when children were injured. Parents are very strong, even when I was at a loss what to do. Female persons can focus upon life itself. A father is not.

FE 10 No, I always see myself as a teacher

Before watching the videotape:

Now I am going to show you videotape of several teachers. As you think about the teachers in the video, I will ask you to tell me what strikes you as interesting.

Sample Interview Coding Table

FE #	Question theme	Code word[s]	Interpretation
10	Important interactions	♦ Communication of the heart ♦ Spiritual communication	
11	""	♦ Communication ♦ Understand the individual ♦ Know individual characteristics	
10	Course work or training	♦ No; experience ♦ Personal conclusions	
11	""	♦ In-house training	
10	Affected by colleagues	♦ Yes; good models	
11	""	♦ Yes ♦ Important to value own skills	
10	Specifics	♦ Very Professional ♦ Individuality ♦ Honest; open	
11	""	♦ Models for student interaction ♦ Warmth ♦ Communication	
10	Important things to bring to classroom	♦ Trust	
11	""	♦ Warm-heartedness ♦ Attention to health and safety of Ss	
10	Behaviors of great teachers	♦ Create a pleasant atmosphere	
11	""	♦ Movement in class for Ss	
10	Published materials	♦ No ♦ Experience instead	
11	""	♦ No	
10	Reasons for teaching career	♦ Gradual interest ♦ Ease of getting a	

		position	
11	""	♦ Realized children have possibilities ♦ Wanted to help children	
10	Still valid	♦ Yes	
11	""	♦ Yes	
10	Other career interest	♦ New thought of any	
11	""	♦ Agricultural research	
10	Goal in future	♦ Interact with Ss	
11	""	♦ Learn each day ♦ Work w/ colleagues	
FE #	Question theme	Code word[s]	Interpretation
10	Beliefs about learners, learning	♦ Individuals are different ♦ Each S has good points	
11	""	♦ Process is important	
10	Contribute to professional growth	♦ Spiritual growth (self) ♦ More reading	
11	""	♦ Colleague interactions ♦ Student interactions	
10	Responsibilities of good teacher	♦ Confidence ♦ Trust	
11	""	♦ Help Ss grow	
10	Negative interactions	♦ Imprudence ♦ Thoughtless ♦ Not confident ♦ Ignore Ss human rights ♦ Hurt Ss	
11	""	♦ Too emotional ♦ Be unclear	
10	Parent/Teacher role	♦ No	
11	""	♦ No, but admires parents' strength; especially women	

Sample Thematic Chart
TRUST

Code #	REMARK
FE 2	Reliance; no fear of making mistakes
FE 3	Help Ss learn
FE 6	Bonds of friendship
FE 7	Reciprocity; amae is to trust and to be trusted
FE 13	Respect; mutual trust
BA 1	Trust; safety & security; honest responses; models were trusted Ts
BA 2	Positioning and respect; equality of Ts and Ss; relationship is central
BA 3	Mutual trust; persistence; reciprocal trust; worry, care, time
BA 4	Mutual trust; reciprocity; relationships are primary; "privileged relationship" caution
BA 5	Trust; mutual respect; respect; time, concern, commitment
BA 6	Connection; shared time and experiences, care and concern; respect is mutual
BA 7	Dependence;
BA 8	Relationship; connection; trust, care, mutual respect
BA 9	Communication; reciprocity is our reward
BA 10	Respectful interaction; belief in the person is "Money in the bank." Faith & trust
BA 11	Honor the individual; respect & trust are mutual; risk taking leads to rewards
BA 12	Mutual respect & trust; earn the relationship; care to be here
BA 13	Ss are willing to take risks; build a trusting relationship; Ss feel secure; you can push a little
BA 14	Connection w/ individuals; striving for relationship; trust; Ss trust they won't be ridiculed; Ss trust it will be a good experience; "Bond that pulls"
BA 15	Relationship more important than subject; worries about abuses of trust and power; honor students

University of New Hampshire Institutional Review Board

Request for Review of Proposed Research Pilot Project

Project Director:
Rosemary A. Zurawel, Doctoral Student
Department of Education

Faculty Advisor:
Tom Schram, Ph.D.
Department of Education

INTRODUCTION

The purpose of this proposed pilot study is to examine teacher engagement with students, and the self-reported sources of that engagement by teachers in Japanese and American schools. This study hopes to also examine the sister school relationship which provides the setting for examining teachers' shared experiences. A phenomenological study will be the vehicle that can best examine the diverse affective components underlying individual reports of the experiences. The use of a qualitative methodology can investigate the philosophical essence of teachers' perceptions of engagement with students as well as provide an opportunity to probe apparent differences in a cross-cultural setting.

SPECIFIC AIMS

Research goals include the following:

(1) To describe similarities and differences between American and Japanese perceptions of teacher engagement with students
(2) To examine the perceived impact of the sister school relationship on the awareness of similarities and differences
(3) To examine the underlying philosophical foundations for teachers' reported reasons for engaging with their students.
(4) To explore the nature of the cross-cultural experience in "making the familiar strange" among the participants.

RESEARCH PROTOCOL

Fieldwork will be conducted at XXX in XXX, USA and at XXX in XXX, Japan. The project researcher is an administrator at XXX, which enjoys a sister school relationship with XXX. Additionally, the researcher has been a visitor to XXX, and will have been a host for three years of teachers from XXX. This host relationship provides a family home experience for visiting teachers along with shadowing opportunities for teachers from Japan in the American classrooms. Participants will number two to four, and will be drawn from a pool of volunteers at each school.

The fieldwork conducted by the researcher will follow standard ethnographic methods; particularly the format known as CCCRI (Cross-Cultural, Comparative, Reflective Interviewing). CCCRI is a method developed by Drs. George and Louise Spindler and employed by them in examining American and

German schools. Its goal is to shed light upon an issue of educational concern through the use of videotape and participant/researcher dialogue. Participants view videotapes of classrooms of the cross-cultural setting and share observations with the researcher. Additionally, they view their own classrooms, and are asked to observe similarities and differences compared with the cross-cultural tape. In this way, the participants are given an opportunity to bring new light to their assumptions of their own engagement with students and compare those assumptions with those they held regarding their Japanese counterparts.

For this pilot study, a videotape of one or two early elementary classrooms from each setting will be shared with Japanese and American teachers. The teachers viewing both their own and their counterparts' classrooms will be asked to comment upon the engagement they observe between teachers and students. They will also be asked to reflect upon their observations of teachers engaging with students. The discussions between the researcher and the participants will focus upon questions concerning the underlying beliefs that may influence engagement, cultural expectations that may impact student-teacher relationships, and the teachers' professional goals for interactions with students.

Researcher Experience

The researcher is a doctoral student who has studied with Dr. Thomas Schram, Department of Education, in a qualitative research methods course. The researcher is a school administrator with 28 years of classroom experience, and considerable experience working with teachers in collegial settings. Dr. Schram has agreed to supervise the study and follow-up analysis.

Participant Observation

The researcher will observe the participants in their own, familiar settings both in XXX, USA and in XXX, Japan. The observations will be recorded by the researcher and transcribed as the field notes for the study. The researcher will be a recognizable person in each of the classrooms in both settings, as she has been involved in a collegial relationship with all of the invited participants. The visits to the American classroom(s) will take place in late Spring, 2001, with follow-up visits to Japan in June, 2001.

Ethnographic Interviews

Interviews with participants will be both formal and informal. The formal interviews will consist of taped conversation along a predetermined script of questions regarding the videotaped classrooms and regarding the teachers' reports of their foundations for engagement. The informal interviews will permit participants to engage in less structured conversations that may provide deeper insights, anecdotes, and reflections that are guided more by the participants themselves. Because of the limited scope of this pilot study, interviews will be taped and transcribed fully, given participant informed consent.

RISKS AND BENEFITS

The researcher will identify the participants solely through the use of pseudonyms and will maintain strict confidentiality among the participants. The schools will be identified through additional use of pseudonyms, and only the country will be used as the source for each school's identification. Only the researcher and the faculty advisor will have access to the taped and transcribed data.

Participants who give their consent will be fully informed of the purposes of the research, having the goals explained both in text and verbal forms. They will also be informed that they may curtail their participation at any time during the pilot study without risk. During the interviews, participants will be allowed to make comments and remarks that they may request be withheld from the final research report. Nothing in the written report of the research will include any risks to the well-being of the participants, be that divulgence of identity, psychological impressions, or impressions of their physical or social well-being. At no time will focus be permitted to shift from the teacher to the students in the videotapes, thus leaving the children uninvolved except in their incidental presence in the classrooms. Given the care to protect all of the participants, their schools, and their locations, there appear to be few risks, if any in conducting this study.

No compensation will be provided to any of the participants, however, it is the researcher's hope that the strong bonds between the schools in the study will be strengthened through this new level of interaction. The researcher will willingly provide participants in both schools any written reports that result from the pilot study. Further, participants, in their collegial relationship with the researcher, will be offered opportunities to continue to reflect upon the CCCRI process and researcher's work.

The implications drawn from this study could identify some ways in which small independent schools can begin to approach the problem of limited experiences with diverse cultures in the schools. If teachers begin to influence their students with their recounted stories of life in another culture, the students may see the positive value of differences. If it can be demonstrated that the visiting teachers in each setting are representative of common goals as educators, then the research project will hold some value in illuminating a similarity between American and Japanese educational systems.

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CONSENT FORM

Department of Education

University of New Hampshire

Teachers' Perceptions of Engagement with Students: A Pilot Study

1. *What is the aim of the study?* The study is an attempt to learn more about how teachers perceive their own engagement with students in classrooms and the engagement of other teachers from a different cultural within that contrasting situation.
2. *How long will the study last?* The study will itself will consist of some time to view short videotapes of classrooms (approximately 15 minutes of each setting) and approximately one to two hours of interview time with the researcher. I will be videotaping you in your own classroom as one source of examining teaching, and showing you a tape of your counterpart in either Japan or the United States.
3. *What procedures will be followed?* Each participant will be asked to view and to comment upon his/her perceptions of how s/he engages with students and how this engagement is similar or different from the counterpart's videotape. Further, the researcher will ask questions of each participant regarding some fundamental beliefs about how and why the participant responds to students in the self-reported way. Participants may decline to answer any questions with which they feel uncomfortable.

4. *Who is the researcher?* The researcher is a doctoral student at the University of New Hampshire, conducting this pilot study to determine if further investigation of this question is worthy of dissertation research.
5. *What will be involved if I should agree to participate?* The involvement will include a willingness to be videotaped within your own classroom, and to watch a segment of that tape along with another from the sister school. Additionally, some time (one to two hours) will be spent in the interview process which will be taped for later transcription.
6. *What risks and benefits are there in this study?* The risks are minimal. You may voluntarily withdraw at any time, and you may decline to answer any questions with which you feel uncomfortable. The benefits may include an opportunity to examine a classroom in another culture, watching teacher(s) engage with students. Additionally, there will be an opportunity to reflect upon your own practice as a teacher and to share that with the researcher. Many teachers enjoy opportunities to share belief statements with others about issues that are important to them. You will never be identified by your own name in any written report, and your students will not be identified. Your name and school will only be known to the researcher and her faculty advisor.
7. *What are my rights as a participant?* You may withdraw from the study at any time without risk of prejudice. You may refuse to participate. You may ask questions at any point and interrupt the interviews with your own questions and reflections. You can establish much of the direction of the interviews.

8. *Will this pilot study be published?* Generally, the purpose of a pilot study is to determine if the research question provides a rich enough background for further research. While there is no intention of publishing the results of the pilot study, data collected may be part of a future published report or dissertation.
9. *What will happen to the videotapes after the research is completed?* Following the completion of all research work, the videotapes of participants will be saved by the researcher for illustrative use in presentations, especially as these may help illustrate the pilot study's data. Videotapes will be stored securely in a locking file cabinet
10. *If I want to find out more, whom may I contact?* The use of human subjects in this study have been reviewed by the University of New Hampshire Internal Review Board for the Protection of Human Subject in Research. If you have questions about your rights as a subject in this study, you can contact:

UNH Office of Sponsored Research

Regulatory Compliance

Service Building

51 College Road

Durham, New Hampshire 03824

U.S.A.

(603) 862-3536

Rosemary A. Zurawel, Project Director can be contacted at (207) 384-2164 if you have further questions about this study. Faculty Advisor, Dr. Thomas Schram, can be contacted at UNH (603) 862-2383.

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The purpose of this study has been explained to me. I understand that my participation is voluntary and that I may exclude myself from this study at any time. I further understand that the confidentiality of all data associated with my participation in this project, including my identity and the identity of my school, will be maintained to the fullest extent possible.

I, _____, agree to permit the videotaping of my classroom as I work with students. I understand that I will be the focus of the videotaping, and not the students, whose parents will be fully informed of the project.

I,_____, have read the above Informed Consent document and (please circle one) AGREE / REFUSE to participate in the study described in the document.

_____

Signature of Research Participant Date

_____

Signature of Researcher Date

UNIVERSITY OF NEW HAMPSHIRE

Office of Sponsored Research
Service Building
51 College Road
Durham, New Hampshire 03824-3585
(603) 862-3564 FAX

LAST NAME	Zurawel	FIRST NAME	Rosemary
DEPT	Education Department, Morrill Hall	APP'L DATE	4/9/2001
OFF-CAMPUS ADDRESS (if applicable)	16 Northam Drive, Dover, NH 03820	IRB #	2519
		REVIEW LEVEL	EXP
		DATE OF NOTICE	5/25/2001

PROJECT TITLE: Teachers' Perceptions of Engagement with Students

The Institutional Review Board (IRB) for the Protection of Human Subjects in Research reviewed and approved the protocol for your project as Expedited as described in Federal Regulations 45 CFR 46, Subsection 46.110 (b)category 7 .

Approval is granted for one year from the approval date above. At the end of the approval period you will be asked to submit a project report with regard to the involvement of human subjects. If your project is still active, you may apply for extension of IRB approval through this office.

The protection of human subjects in your study is an ongoing process for which you hold primary responsibility. In receiving IRB approval for your protocol, you agree to conduct the project in accordance with the ethical principles and guidelines for the protection of human subjects in research, as described in the following three reports: Belmont Report; Title 45, Code of Federal Regulations, Part 46; and UNH's Multiple Project Assurance of Compliance. The full text of these documents is available on the Office of Sponsored Research (OSR) website at http://www.unh.edu/osr/compliance/Regulatory_Compliance.html and by request from OSR.

Changes in your protocol must be submitted to the IRB for review and approval prior to their implementation; you must receive written, unconditional approval from the IRB before implementing them. If you have questions or concerns about your project or this approval, please feel free to contact this office at 862-2003. Please refer to the IRB # above in all correspondence related to this project. The IRB wishes you success with your research.

For the IRB,

Julie F. Simpson
Regulatory Compliance Manager
Office of Sponsored Research

cc: File

Thomas H. Schram, Education